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UNITED LUTHERAN CHURCH IN AMERICA

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Make Your Recreation Count For Something

NOTHING could be more stuffy than for a recreation leader to stand up at a party and say, "My friends, we are having a party. Our primary purpose is to improve your personalities. We may have some fun in doing it. But that is purely incidental." Such a leader would quickly be labeled a wet smack—and rightly so.

On the other hand, nothing can be more important than for a recreation leader and his committee to know what else is happening in his play program besides just having fun. Philosophy is a big word. A philosophy of recreation is too high-hat to talk about on this page. But we can talk about what it is that we are hoping to do in our recreation program. And it all amounts to the same thing.

Have you talked it over in your committee? Do you know what the tie-up is between a recreation program and a Christian youth organization? Do you ever think of anything else than what you are going to do at the next party? Don't get this wrong. Your next party needs plenty of thought. The big point is, "What are you thinking about it?"

***I**s your recreation program bait? Is it a sort of "come-on" to get young people out to church? Or do you have an idea that the things you do in your play make a difference in themselves?*

- The fact of the matter is that a leader of recreation has a very important task in a Christian youth program. Of course, your recreation must be fun and enjoyable. That is basic. But it must be more than that if it is to merit the time and attention of a Christian organization.

There can be an element of fun and enjoyment in a "beano" game. But along with the fun comes the whole question of letting down the bars on gambling. When our capacity to enjoy ourselves has become so paralyzed that we have to add the excitement of the chance of winning something for nothing in order to attract us, it is time to take stock and find out what has happened. And at the present time there are many similar signs indicating that recreation leaders need to find out what they have to offer that will make leisure time a constructive part of personal and social experience. (Whew! Better read that sentence again!)

There are some strong interests in the lives of young people which enable a recreation leader to do a good job. It is important that these be known and used in your program.

- There is the interest in laughter. All of us enjoy an occasion where we can laugh. Bring a group of normal young people together and there will be plenty of moves toward laughter. This is especially true when they are given an opportunity to play together.

But how different the laughter may be! Some games produce gales of laughter—but chiefly through the embarrassment of one or more of the players. There may be some few persons who can stand to be laughed at for a while. But most of the time, if you select games which are dependent upon the embarrassment of someone for their success, you are asking too big a price for your fun.

At other times the laughter is an expression of enthusiastic fun. And there are many games which, by the unexpected turns which they take or by their exhilarating quality, lead everybody to laugh—not at anyone, but with everyone. Such experiences leave only pleasant memories.

- A second interest is the desire for sociability. Why are Main Street and Broadway both crowded on Saturday night? Simply because people want to be together. Yet it is true that no greater loneliness can be found than that which is felt in the midst of a great crowd of persons all of whom are strangers. In many cities "lonesome clubs" do a big business because people want to know others and be known by them. Folks parade the streets just to be with others. But they will "pick up" a date, partly for adventure, but also because they want to feel that they belong.

It makes a difference, then, if the recreation program not only brings folks together but also binds them together in a feeling of fellowship. This is especially important in the Christian program of recreation. Our ideal is a universal fellowship. It has to find expression in a genuine fellowship in the group. Folks respond to such experiences.



CEDRIC TAKES CHRIST TO THE FACTORY NOW

By ALBERT ALSOP, *Western Seminary*

A YOUNG man belonging to one of the Pacific Southwest Luther Leagues, decided to apply for a job at one of the large war industry factories located near his home. Being acceptable to the employment officials, he was readily hired.

When Monday morning rolled around, Cedric, the newly hired war worker, appeared bright and early at the factory gate and presented his credentials for admittance. Thirty minutes of the grave-yard shift yet remained before the day shift would take over operations. Being a new employee, Cedric was allowed to go through the gates to find his appointed foreman for a work assignment. As he stepped through the large metal doorway leading into the factory, a terrific din echoed back and forth through the amphi-shaped building, reverberating against his whole body. As he walked down the aisle lined on both sides with huge crates and with large steel drums, his eye caught the glare of blue flashes as they were reflected from the steel girders and galvanized metal roofing overhead. Apparently electric arc-welders were busy at work somewhere in the factory. The machine gun rattle of large air-hammers were sputtering a terrifying tune, and frightened Cedric, who by this time was quite uneasy at being confronted with such a bombastic introduction to factory life.

Just as he was about to inquire of a group of men working in an adjacent aisle, for information as to where he might find his foreman, a sudden swishing noise and the furious shouts of a man came from behind him. Turning around, he saw an overhead crane come swooping down upon him, loaded with several tons of cast iron pigs. Throwing himself quickly to one side, he just managed to escape being hit. With a faltering voice and shaking knees, Cedric managed to convey himself to the group of men near by, and asking them the necessary information, finally located his foreman.

With hardly a word of greeting or of welcome, the young man was appointed to a spot in the assembly line No. 27. When the whistle blew, no small commotion resulted, for the men of the grave-yard shift didn't have to be told twice that it was time to quit. And the men coming in on the day shift were obliged to start the production line moving fast, in order that they might set a smart pace for the afternoon swing shift.

Finding his place on the line, Cedric was duly instructed as to the operation he was to perform, and digging in with determination, he mastered the operation.

One day, Cedric, who was now operating an automatic welding rig, found himself deeply engrossed in thought. The monotony of his single operation became almost unbearable. The blue-white sparks coming from

the electric spot welds flashed before his eyes like fireworks, but burned his arms and face whenever they struck him. The yellow smoke curling up from the white hot metal welds burned his nostrils, and made his eyes water. He thought he would never be able to live the day through. There was a real temptation to let his mind dwell upon vices and amusements the other men participated in. Anything to get one's mind off the miserable grind would be a relief, and yet, suddenly there flashed across his mind a bit of advice his Lutheran pastor had given to him the day before going to work at the factory. He had said, "Now young man, you've got a responsibility to carry along with you to the factory. You're going to be thrown in with a mixed group of men and women, many of whom know very little about Christ and what He has to teach about living. Some fellow workers will frown upon religion, preferring to curse at life's perplexities, rather than to pray about them."

And then another striking thought recurred to Cedric, a statement his pastor had made which only now occurred to him as being vitally true. He had said: "Remember this one thing my boy—Most factory work is a grind, and it becomes monotonous. Sometimes you will feel like screaming, or like tearing yourself loose from your machine and leaving the place entirely. The work will get on your nerves so badly you will easily be induced to drown your sorrows with liquor, or to follow a riotous night life. None of these things will help. They will only lead from bad things to worse things."

And then the pastor had gone on to say: "Rather than to despair at your work and turn to cheap substitutes for relaxation, remember the teachings of our Church. Think on the things Christ wants you to be doing whenever the opportunity presents itself. Tell others about your Saviour. Maybe the man next to you won't know anything about Christ and would sincerely appreciate hearing what you have to say about Him. But above all things, 'Be a living example yourself.' Take Christ with you every time you enter the factory gate. Speak a clean, Christian language. Don't let the crude cursing of the other men influence you into cursing. You are a Christian and a Lutheran."

These thoughts stirred Cedric to the heart. With a determined look and a firm resolution, he promised himself he would begin to think and to live what his pastor had told him to live. He promised to be a living example of Christ and of the Christian faith.

He grasped the metal tricept to be welded, with a newer determination. The automatic electric starter on his machine seemed to work easier. Factory life took on a brighter aspect. Cedric takes Christ to the factory now.

At Trail's End

—Ruth Konrad, Prince of
Peace Lutheran Church,
Philadelphia, Pa.

THIS book gave me more hope for the future and helped me consider more and more that I would like to be a deaconess or a missionary. It helped me to realize how much missionary work is needed in this world and that maybe God has chosen me to help spread His Word, as Berry (in the book) was chosen to help and teach to the natives. Berry taught me that shared danger always draws men into friendship and that close companionship, even with men of alien race, breeds understanding. It taught me to have friends all the time and that when those friends are in trouble we should pray for them and help them all we can.

Friendship is only one idea I received from this book. Another idea is sacrifice. Berry sacrificed a great deal but most of all, he sacrificed his life. He could have been something else, but he soon found God wanted him to preach and help others to live better. This incident helped me to decide to be a deaconess or a missionary as I wrote in the beginning of this essay.

Faith played an important part in this story. It also plays an important part in my life. When things looked dark to Berry he would talk to God and pray for faith to carry on. After reading this book I, too, am doing the same, and find that "God is a very present help in trouble."

Taun Hoover had to have faith, too, to make Christians out of non-Christian Chinese and to make teachers and preachers out of some Chinese that weren't very intelligent. Yes, these are only a few incidents of faith that are written in this book.

Taun Hoover had patience. He helped to civilize the people of Sarawak in Borneo, which were mostly Chinese. These people were not very willing to give up their old gods and idols and turn to a new religion. But with patience and the help of God he soon succeeded in civilizing almost all the people of Sarawak.

Hoover sent for different kinds of seeds for the natives to plant but the soil and climate was not good for some seeds and starvation was near. Patiently Hoover worked and prayed and his prayers were soon answered. For the plants that did come up were

so plentiful that the natives did not starve. This proved to me patience is always rewarded.

Love is another idea I received from this book. As I read the paragraphs which told about love, it reminded me of what Jesus said almost 2000 years ago, "Love one another even as I have loved you." I am sure Berry was thinking of this when he decided to help the Dyaks fight against the Wild Dyaks, which were always after scalps and more land than they already had. But Berry did this mostly because his friend Rasp belonged to the tribe of the good Dyaks. This paragraph taught me to "Love thy neighbor as thyself." I have heard this saying many times but very seldom do I think of its meaning. The Bible explains it very well in the tenth chapter of Saint Luke, beginning at the twenty-fifth verse. This Bible verse includes sharing in its meaning. Berry shared his knowledge of Christ to the natives and shared all he knew that would help them. The more you think of this verse, the more you get out of it. So now I am (in my spare time) thinking of some new meanings that will help me.

Courage is found in the lives of Berry and Tuan Hoover in this book. It will help me when I am in danger or in want. Everyone needs courage and if they don't have any, they should pray to God for the courage needed in life. It reminds me of the hymn, "What a Friend We Have in Jesus" in it, it says, "Jesus knows our every weakness, take it to the Lord in prayer." That's the key to happiness and success and also to all our needs.

I think thankfulness was expressed in this story, very much. It takes me

back to Berry when he was glad to get on ground after he was shipwrecked. He thought praying was useless on an island he thought was deserted. But Berry was wrong, we should pray anywhere and be thankful to God for we can pray to him through His Son, Jesus Christ. God answers all prayers the way he thinks best but if things work out different than we want them to, just think, "This is the best way," and you will feel better.

One of the last ideas I received from this book is responsibility. Berry thought it was his duty to go back to Sarawak after he returned to America. He felt it was his responsibility to teach and help the natives more than he already did. He even promised he would come back if it was the will of God. As the boat pulled out of the harbor Berry wanted to be more like Tuan Hoover because he had grown fonder of him than before, and this Christian missionary showed Berry a new pattern of living. Such as having a selfless life and other characteristics I have already mentioned in this essay. Berry's responsibility was great, but he did not mind, because he knew he was helping God.

I thought this book would have been dry and uninteresting, but I was mistaken for it was good. I liked this book because it was full of adventure and very exciting. It was sad in places, but happy and dramatic in others. I like to read books, but this book was one of the best I ever read.

I recommend this book, "At Trail's End," to all people who enjoy adventure stories, and I hope those people who do read this book get as much as I received from it, or more.

INTERMEDIATE ESSAY CONTEST AWARDS

First place in the essay contest on a book from the 1941-1942 Reading Course for Intermediates was awarded to Miss Ruth Konrad, Prince of Peace Church, Philadelphia, Pa. Ruth wrote her personal reactions to the reading of Cartwright's "At Trail's End".

Her essay is printed in full on this page.

Second place in the same contest was awarded to Miss Genie Carpenter, a member of First Lutheran Church, Galveston, Texas, who wrote her essay after reading Bachmann's "They Called Him Father."

There were eight other entrants in the contest, as follows:

Catherine Stelljes, Ascension Church, Savannah, Ga.
Betty Pasternak, Church of the Redeemer, Utica, N. Y.
Marjorie Hansen, First Lutheran Church, Galveston, Texas
Florence Sanders, First Lutheran Church, Galveston, Texas
Frances Laine, First Lutheran Church, Galveston, Texas
Robert Jacob, Prince of Peace Church, Philadelphia, Pa.
Frank Wright, Prince of Peace Church, Philadelphia, Pa.
William Schmidt, Prince of Peace Church, Philadelphia, Pa.

To each and all the Secretarial Staff wishes to extend its congratulations.

Missions

American Lutheran Mission,
Monrovia, Liberia, Africa,

Dear Friends at Home:

I've heard that many of you have gotten my last letter so I'm making a try at it again. Of course, it's too soon for answers from you to have gotten back here but they will come eventually. I know that you are all terribly busy and that you can't write about everything you would like to but it's good to hear from you anyway.

There has been nothing exciting here yet. And we hope there won't be! Almost no supplies have been shipped to us from home since the U. S. entered the war. We are constantly learning new ways of using native products to make our present supplies last longer. Just this morning I found that coffee sweetened with native syrup isn't half bad. This coming season we are going to pick the first crop of coffee for many years and prepare it for use. Cocoa, peanuts, oranges and grapefruit, bananas and sweet potatoes are some of the other foods we are able to get. I have gotten a white Leghorn rooster and am trying to breed some native chickens that are good layers.

Our really big difficulty growing out of the war situation is the inadequacy of our missionary staff. So many have had to go home and none have been able to come out to replace them that we are reduced to twelve, seven of whom are here for the first term. These new people especially feel cut off from home and appreciate their mail a great deal. All of them are carrying the work of at least two missionaries—a new work in a strange land! Every one of them is doing a really noble piece of work. Never have we been so conscious of the fact that God never gives a person a work to do without giving him the grace and strength to do it. Through their united effort we are not only holding the fort but actually making constructive progress.

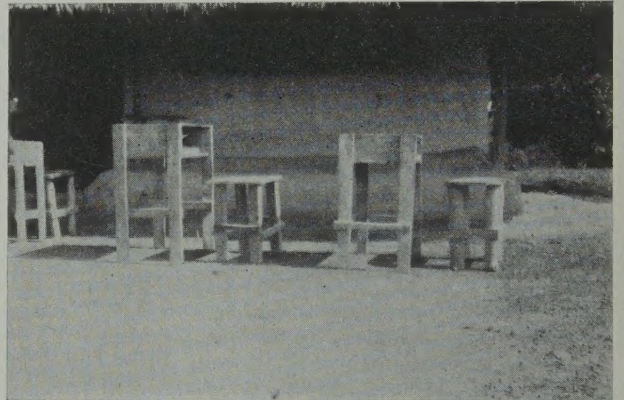
Here are the stories of their work!

Miss Bacon came to Liberia as a trained nurse. She spent a few weeks learning something of tropical diseases from the doctor at Phebe Hospital and then went to take over the big medical work at the Zorzor Hospital. The doctor up there was not able to stay to turn over the work to her. She got acquainted with the institution as best she could and went to work. She has carried on the routine treatment of hundreds of patients who come every week. She brought one teacher through a serious illness when everyone else had given her up for dead. And in addition to all of this she has opened a flourishing mother and baby clinic.

After a short three months' work with his predecessor Rev. Sadler found himself in charge of the whole Zorzor station—school and evangelistic work and the diplomatic relations with the chiefs. The bigness of the

task was exceeded only by his ability to face it. Distractions, difficulties, disappointments and discipline problems have not robbed him of his fine enthusiasm and love for his work. Both the evangelistic and the school programs have been expanded under his leadership.

The E. V. Day Girls' School is a big job for any two experienced missionaries. Miss Bloomquist went into it with spirit and enthusiasm. Before she knew it the school had unexpectedly come into the ownership of a large rice farm and she, from Chicago, was head of a native agriculture project. She has assisted with the supervision of class work at the Muhlenberg Boys' School and has taught a Bible and an oral English class in the Bible School. On top of all this, she is preparing a course of Bible study for the use of the missionaries at the coming conference.



School Room Furniture at the Zorzor (Interior Station) School

Miss Ziegler, a trained nurse, arrived on the field less than a year ago to find herself in charge of the Phebe Hospital Training School for Nurses and Medical Assistants. Within three months the doctor was invalidated home and the hospital and dispensary were added to her responsibilities. She has proved to be an exceptionally fine diagnostician and has saved the lives of a missionary and several workers.

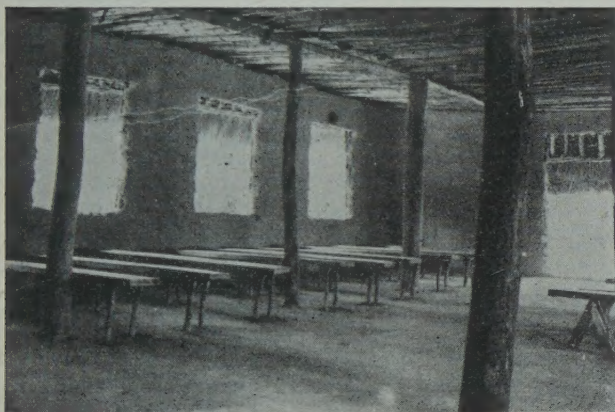
The most versatile of the new people is Rev. Paul Lewis. He came to the field as an architect and builder for the many buildings the mission so badly needs. He has completed plans and estimates for nearly all of the buildings projected. Not daunted by the impossibility of getting building supplies and machines with which to work, he has improvised machines which will make use of the materials at hand. He has been training the boys and men who will assist him in building and he hopes to do some construction this dry season. But he is not limited to this work alone. He is a good pastor and with his previous experience in school teaching he has been a good principal of the Muhlenberg Boys' School. In addition to all of this he has taken an active part in the administrative work of the mission as secretary of the Mission Council.

This story would not be complete without mention of the wives, Mrs. Sadler and Mrs. Lewis, who are doubling as private secretaries and assistants to their over-worked husbands. They have entered into the work

with zest and enthusiasm and are really invaluable to the staff.

The spirit of unity and cooperation within the group is a blessing. This is remarkable when you consider the difficult physical and psychological adjustments which have to be made to the tropical climate, the strange country and strange people, the separation from home and friends and the new way of living. It is my constant prayer that reinforcements will come before our present missionaries break under the strain. It is tragic when a new missionary is made bitter because of unfair burdens the first term. So far none have showed signs of this reaction and we hope none will but we need more missionaries and need them soon.

If you know any of these first-term missionaries, you can do much to encourage them by your letters. Even if you don't know them, they will appreciate a word from you showing that you are interested. You can join with us in constant prayer that a way will be opened for missionaries to come to us and that those on the field will continue to receive grace and strength for the task.



Inside View of Native Church in Interior Liberia

We like to hear of your work and your problems, too. It keeps our interest alive in the work of the Kingdom at home and helps us to see our work as a part of a great Christian whole.

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THE KING'S EMERALD

RUPERT stood by the side of the road watching an unusual number of people hurry past. At length he saw someone he knew, little Giovanni, who came to play with him sometimes. "Where are you going in such a hurry?" Rupert asked.

Giovanni paused and gazed at him in surprise. "Haven't you heard?" he asked.

"I have heard nothing," Rupert answered eagerly. "What is the news?"

"Why, the king has lost his royal emerald!"

"Yes, the king's emerald," Giovanni went on. "Yesterday he attended a wedding of the nobility and wore the emerald on the slender golden chain around his throat. In some way the emerald became loosened from the ring that holds it to the chain, and it must have

dropped into the road. All the countryside is searching for the king has offered a reward of ten pieces of gold to the one who finds it. Come, we must hurry."

"But I cannot go without asking grandmother," Rupert faltered.

"Then I cannot wait. Join us later. Who knows but that you or I might be the one to find the emerald!"

Rupert's eyes sparkled as he hurried back to the cabin at the edge of the woods. How splendid it would be to find the precious gem and earn not only the reward of ten pieces of gold, but the gratitude of the king as well! His feet fairly flew over the ground.

But at the cabin disappointment awaited him. From within came the sound of soft groaning. "It is the misery in my bones," his grandmother groaned as Rupert opened the door.

"Once again it has come upon me. I must stay in the house today."

Rupert almost groaned with her. "The king has lost his emerald, Grandmother," he said. "He offers a reward to the one that finds it. If I could go and help in the search, perhaps I might find it, and then we could leave this hut with its dampness and buy a piece of high land up on the hillside."

His grandmother shook her head. "What would the sheep do?" she asked. "Already they are restless in the pen. You must take them into the fields to feed on the green grass, and do not forget to take them to water when the sun shines high in the heavens."

Very slowly Rupert drove the sheep from the pen and into the woods and very listlessly he walked after them. If only he could have helped in the search for the emerald! "Other boys have their chances, but I never do," he said sadly. "There is always something that I must do—the sheep to herd or the sticks to gather for the fire or the weeds to pull from the garden patch."

But sad and disappointed as he felt, he was gentle with the stupid sheep, and when the sun was high in the heavens he drove them toward the brook that flowed through the woods.

Rupert sat down on a large stone by the stream. "If I could only have had a chance to look for the king's emerald!"

Turning his head he gazed down into the sandy bottom of the brook. Suddenly he started and stared into the water. What was it—it couldn't be! He leaped suddenly into the water.

His gripping fingers held something that was green with delicate threads of yellow, slender strands of gold woven into a crest.

"The king's emerald!" shouted Rupert. "It must have been flung from the chain when the king was crossing the bridge on the highway and the water washed it here! I have found the king's emerald! I would never have had a chance to find the emerald if I had not been following my duty!"

With shining eyes, the king's emerald clutched in his hand, he drove the sheep homeward.—Dew Drops.

EDUCATION

—A Good Luther League
—Remember The Girls In Service

A GOOD LUTHER LEAGUE GROUP

Rate yourselves. Do you have a good young people's group? An effective Luther League does these things:

Plans its programs well in advance, in series and with leaders chosen for many weeks ahead.

Discusses vital themes, rather than subjects which just happen to pop into someone's mind. Topics lists of Luther League are a valuable aid in selecting good subjects for discussion.

Prepares for meetings, and gives everyone an opportunity to lead with helpful guidance from more experienced members and the counselor.

Gives adequate time to worship, and is reverent and thoughtful in its attitude toward God. This means the use of good hymns, meaningful reading of the Scriptures and carefully worked out prayers and meditations.

Enjoy real fellowship in parties, in the work of the group, in daily contacts and in the time before and after the meeting.

Grows in membership. This group is usually slow and permanent rather than quick and temporary.

Develops leaders. Each officer is given a chance to work out his own ideas. Every one in the group has opportunity to lead in some activity or program. Leaders are trained to carry out their assignments.

Serves others. The missionary and Life Service program of the Luther League offers splendid opportunity for service. The congregation of which you are a part offers many opportunities to be of service. Do not forget the problems of the community also as the church can be of vital help in solving some of these problems.

Budgets its money and arranges for adequate means to care for the financial obligations of the League as well as the benevolent gifts to the Church. The dues and missionary quotas should be met promptly and contributions made to the Sustaining Membership Fund of The Luther League of America. Study your outgo as well as your income.

Supports the Church. Financially, yes, but also by attendance at the services of the church, especially at the Communion service at stated periods on the church calendar. Participate in all the rights and privileges of the congregation, in this phase of activity the young people should be represented on the Committees of the church.

Endeavors to enlighten the members of the Luther League regarding the work of the church-at-large as carried on by the various Boards and Auxiliaries of the church.

Provides its officers and members with the publications of the Luther League, **The Luther League Review**,

Luther League Topics, for Seniors and Young People, and the **Intermediate Quarterly Helps** for the Intermediate group. These periodicals keep the members informed and inspired about their work and aid each member to participate in the program of the devotional meeting. Numerous pamphlets are available at The Luther League of America Headquarters in Philadelphia to aid you in promoting the program of The Luther League.

★ ★ ★

REMEMBER THE GIRLS IN SERVICE!

"Where's Jane?"

"O she's gone and joined the WAAC's, and are we ever going to miss her!"

That bit of conversation can be overheard in many of our Leagues now.

Little did we realize when we had our first farewell service for the fellows of our League that any of the girls would also be leaving for the Service. But that is just what is happening. Many of our fine young women are finding a place in the auxiliary branches of the armed forces. There are the nurses who were ready to answer the first call, knowing that their ministry of mercy would be needed wherever our armies went. More recently the WAAC's, WAVES, SPARS and other auxiliary branches have sworn in hundreds of thousands of recruits.

"What can we as Leaguers do for them?" you ask.

You know all about the personal ways in which they like to be remembered, by letters, gifts and in your prayers.

One of the larger services you can offer them is through the Service Commission of the National Lutheran Council. Perhaps you are already helping your pastor compile his list of service men regularly for the Service Commission Headquarters. Be sure now that any girl who has gone from your Church is included. We want every Lutheran woman in the Service to receive our Christian literature, the monthly News Letter, and other letters, and to be welcomed by Lutheran Chaplains and pastors wherever she goes. This can be done only when we at Headquarters have her name and complete address.

These young women of our Church are not facing an easy life. Particularly the Christian Leaguers are going to find themselves confronted by many strange, new problems and they will experience hours of loneliness. Whatever the Church does for them in these hours is going to mean much to them. When they come home they will thank their Church, and you personally, for remembering them.

Check today to see if those names have been sent in. Address: Service Commission, National Lutheran Council, 915 Metropolitan Building, Minneapolis, Minnesota.

LUTHER LEAGUE REVIEW



PHOTO BY LAMBERT



God and Your Garden

"As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

—Isaiah

A nation or a group of nations is no stronger than its food supply. To supply enough food to keep our people strong and healthy; to supply our Armed Forces with the food they need; to supply food to the starving victims of oppression. Let us rise to the challenge for the sake of humanity.

MAGIC FIRE

By GEORGE COBURN

ONCE upon a time there was a young boy who lived a very happy normal life. He went to school, attended church regularly, helped his family as much as possible, belonged to several social clubs, and joined actively in their work. In fact, his life was all that could be desired. He believed in one true living God, but this he seemed to take for granted, never quite finding time to reason things out for himself.

Then, one day, he was taken quite sick. It necessitated a trip to the hospital. "Well," he thought, "that's all right. If everything will be better later, I won't mind. And then, even if things don't turn out perfectly, I'll get along somehow." Days lengthened into weeks and weeks into months; things began to get worse instead of better.

That boy had a lot of time to think while he was laid up. One thing in particular kept running through his mind—a piece of music—Wagner's Magic Fire music from "Die Walkure." He had always been thrilled whenever he heard it and had seen the same picture in his mind each time it was played. It was a picture of a man walking slowly along a winding road. On either side was utter desolation, smouldering ruins of what had been, and holding no hope for the future. But far off in the distance directly ahead was a glow, a very faint light, which grew brighter as he neared it. It was a light of hope, a magic fire, a goal toward which to strive. It gave him strength to go forward. It took the hopelessness from his step and despair out of his heart. All was not lost. There was still something ahead, something worth having, some undiscovered treasure with which to start anew. And so the music ends, leaving the man with new hope to continue his journey of life.

The boy also thought of what his friends were doing and how his family was getting along. Then suddenly the thought came to him: Why, everything seems to be going on all right without me! Here I am lying in this hospital, not able to do anything, and yet the firm where I work is still doing business; the clubs are still functioning, people still live and eat and are happy. What good am I? What have I done in this world? Where should I fit in? For that matter, what good is any one individual? If he should die, there would be someone else to take his place. Even the most important person can be forgotten, and life could go on without him. Well, he thought, if all that is true, why should anyone believe he is indispensable? Trying to come to a satisfactory answer, he fell asleep, and had a very vivid dream.

He found himself in a huge room, absolutely empty, no doors, no windows, no visible means of exit or entrance. Suddenly he heard a voice, a quiet soothing voice, speaking to him:

"You were not born into this world for nothing. You and everyone else have something to do, before

you re-visit Me. It is not some definite deed, and you may not even know what it is just now. It is only through you that I can come into the lives of people on earth." The voice stopped abruptly, the boy awakened.

For days he puzzled over the dream and the picture the magic fire music brought to him. He tried to fit the two together. Finally, he began to get some meaning from it, and to create for himself a philosophy of life.

I know all this is true, because I was that boy. From that time on there was no feeling of "being of no value because one wasn't doing just what he wanted to do or what he thought he should do." I found myself taking the attitude that a person could be of value no matter where he was; that there was more to life than that which people build for themselves in their own small world; that coming out of one's own being and giving of one's self would help make some person's life happier.

That man walking along the road could have been you or I—a person thinking only of himself and how everything had collapsed around him; that life held nothing for him. But he was just in his own world; he had momentarily forgotten that ahead of him was life, hope, spiritual guidance. Perhaps there was someone who needed his help. Perhaps there was someone he could make happier, someone whose life he could make easier. He quickened his step and was soon lost in the joy of realizing that it wasn't himself who mattered as much as that certain someone who needed him.

It's such a simple thing to do. Try to think for a moment what this world would be like today if we tried to help and build up instead of hinder and tear down. There would be no thought of war. People wouldn't have time for such thought; they would be too busy helping each other. There is so much left undone in the world, so many frontiers open for civilization, that there is no need for strife. A people united in purpose, each one helping the other solve his particular problem, would make for a more perfect world.

We were given a heart, a brain, a soul, to mold into a personality and character. Our success and satisfaction depends not upon what we can get out of it ourselves, but what we can pass on to others to make their life fuller, richer and happier.



A special program in appreciation of the absent members of the Luther League who are now serving in the Armed Forces of the United States and Canada is being prepared to be used in each local Luther League Sunday, July 4th (which was to have been Convention Sunday). This program will be published in the July-August issue of the **Luther League Review**.



Emergency Action Taken 1943 Convention Postponed

The 24th Biennial Convention

of The Luther League of America which was to have been held in Rochester, New York, July 2-5, 1943, has been postponed. At the meeting of the Ways and Means Committee held in Philadelphia, April 17, 1943, all the factors entering into the holding of a convention at this time were carefully considered and it appeared to the Committee in the light of all these factors that it would be wise for the Executive Committee of The Luther League of America to consider a postponement. The matter was subsequently submitted to the Executive Committee and by vote they decided to postpone the convention.

In view of these trying times we believe that all those who were planning to attend the convention and those who were deeply interested in being our hosts, will be willing to forego the pleasure and privilege of meeting together in Rochester. We know that our Luther Leaguers will cheerfully cooperate with the spirit of the emergency and comply with its regulations. This is a sacrifice which our organization will gladly make believing that it is not comparable with the sacrifice required of our members who are now in the Armed Forces of our countries.

Wherever possible, we would encourage the holding of State, Synodical, District or Conference conventions. We urge that you not miss the joy of keeping the home League functioning at the highest possible point of efficiency. To do so is to serve well our God, our Church and our Country.

*The Executive Committee
of The Luther League of America*



LIFE SERVICE

Life as a Parish Worker

(Miss Anne Keil, Defense Area Visitor, herein tells the story of her work at Willow Run, Michigan.)

THE first thing that was on our list to do when we entered our new mission field was to make a house to house, trailer to trailer survey. How else were we to get acquainted with our field and to learn the religious status of the people in it?

We know that defense industry areas are numerous, scattered all over the country. But do we have the correct impression of their living conditions? The majority of the people are living in trailers; not because they want to, but because of necessity. Where more than husband and wife are living in the trailer, the quarters are cramped. When, for example, the parents with their four sons, six years and under, are all living in a one-room trailer, it becomes rather a "tight squeeze." Where do they put everyone? Oh, they are using bunk beds.

There are as many as 125 trailers parked at one trailer camp; the space of which is about five lots. Therefore, when your neighbor is but a few feet from your home it necessitates a lowering of voices, if you do not want your neighbors to know all your personal affairs. Many trailers are parked on private lots because the parks are all filled.

There are also lovely new bungalows. Many of the homes are yet unfinished with the tenants living in the basements.

So you have every type of living condition to face: trailer life, shacks, finished, and unfinished homes.

One day I was making my third call at a trailer. I knew the wife had been baptized in the Lutheran church and was anxious to be confirmed. As I rapped on the trailer door, I breathed a prayer for help and wondered what the results would be. She had married a Catholic. The priest, in his attempt to make her a Catholic, caused her more than ever to increase her desire to remain a Lutheran and be made a member of the church. Seated at the table, and with her year-old daughter on the bed, we discussed her questions and problems.

Then I heard the strangest noise coming from underneath the table. You can imagine my surprise when I peeked under the table and there, in a box was a mother dog with her four little puppies having their afternoon meal. We continued our talk, coming to the conclusion that I would drop in once a week for an hour, for study in the fundamentals of the Lutheran Church and how it differs from the Catholic Church. When huge subjects as these are tackled, and we have only a limited time, it surely makes the worker plead for the grace of God to speak the right words.

There is a constant turnover of people. One afternoon I dropped in to visit a lady whom I hadn't seen for three weeks. To my surprise, she had moved and another couple had moved in. It wasn't until an hour later that I left that trailer. The lady of the house was lonesome. Wouldn't you have been lonely, too, if you had been in a strange place for three days and no one had talked to you but the lady at whose house you got your drinking water? (By the way, there is no sewage system at present and just consider what physical discomforts that causes. So, we talked about everyday matters as well as spiritual things. When I left she was willing to come to my adult class the following Thursday (she had not been baptized). With this constant change of population, we must be on the alert. "Opportunity knocks but once." If we wait for tomorrow, we may have missed our opportunity to bring someone to Christ.

Mrs. A. had been called upon during our canvass. She was very much interested in having a Sunday School started so that her children could attend. She was there the opening Sunday with her three children, and has been there regularly since. When I paid a visit to her during the week, I found out that her children had not been baptized and that her husband was an inactive Catholic. She herself was a Methodist but had not been to the Methodist church for

some years before her marriage. She realized her neglect in not having her ten-year-old daughter and eight-year-old son baptized. This is but one case typical of the many we contact.

When people are in such an unsettled state, there is the tendency to forget the church. In the back of their minds is the attitude: "I will not go now, but will wait until I go home again after the war. The church will wait for me. I haven't time now." They fail to realize the danger of backsliding. The attitude, "one church is as good as another" is far too prevalent. This is where the "isms" can reap a good harvest. Too often parents are not willing to look into the church to which they are sending their children. The statistical report that 52 per cent of America is unchurched is certainly true in Willow Run.

The opening of our Sunday School was indeed a day of expectation. When we drove up and saw some pupils waiting for us, our hearts breathed a prayer of thanks, and a petition for guidance. It has been interesting to note the various religious backgrounds of the people in the adult class: Lutheran, Church of God, Episcopalian, Presbyterian, Methodist, Reformed.

The number of unbaptized children is great. Many do not know the Lord's Prayer, and often prayer of any kind is a strange thing to their ears. Hymns of Jesus seem foreign to their thoughts. One day, one of our teachers was helping one little boy with the hymn, "Jesus Loves Me." He could get as far as "I am weak but He is tough." The children of today know the language of the radio and the comics, but the language of the Bible and God they know not. If we are to build for the future, we must train the children of today. And we must do it . . . and do it **now!**

Day by day, during my visits or in my classes, questions on spiritual subjects are placed before me: "It doesn't matter what one believes as long as he believes . . . Who is Jesus anyhow? . . . but a mere man? . . . Do I have to belong to a church? Why? . . . What does the Lutheran Church teach? . . . Is it like the Catholic Church?" We must be ready to give an answer, for somewhere there has been a failure to reach the core of many human hearts with the Gospel. Shall we fail to win our generation for Christ? We dare not! Christ is depending on us—on **you!**—Luther League Leader.

GRADUATING PARTY

This month means graduation for many from High School or College, or from the Junior High and Grade Schools. Perhaps many have graduated during the month of May. At any rate the season is one of graduation, or commencement. A party honoring these "graduates" would be fine at this time.

Invitations

The Luther League
Would like you to come
To an evening of gaiety,
Fellowship and Fun.

Be sure that everyone is invited to this social. Especially invite those who have just graduated, or are about to graduate. Greeting cards from the group might be presented to them.

Decorations

Make the room look like a college room, with pennants of the schools represented, and others. Use school colors for the "right" color scheme.

Sculpturing Class

When each person arrives he should be given a cake of soap and a knife. He is to carve from the soap, a piece of statuary. The subject should be chosen by the individual. When all are completed the best one should be chosen and presented to the school as a gift from the graduating class. (The shavings and models not used, should be given to the Women's League for use in the kitchen.)

Writing the Class History

Each guest is given a slip of paper and a pencil. Seven questions are to be answered in the following manner: the first person writes the answer to the first question (appearing below), folds the paper and passes it to the person on his right; he writes the answer to the second question, folds the paper and passes it on to the next person on his right, etc. When all have been completed, the person holding the paper at that time, reads the "history" appearing thereon. The questions to be answered are:

1. How long did he take to graduate?
2. What was his best subject?
3. What was his poorest subject?
4. What vocation does he expect to follow?
5. How is he likely to succeed?
6. In what sports did he excel?
7. What will he look like twenty years from now?

Final Exams

For this one of many "quiz" programs might be adopted. Have slips of paper prepared with the questions to be answered on them, or have someone read the questions, and the group write the answers in. All game books have quizzes which might be used or an original one may be prepared. Here is one that can be read, leaving out the names of the colleges and having the group fill them in. If other answers are used that may fit in, they must be counted correct:

A College Romance. "Boy, did you get an eyeful of that **Auburn** haired peach who passed just now! And did you **Notre Dame** who was with her?" "Yeah, that's **Agnes Scott** and her brother. She's the **Centre** of attention at the Naval Academy at **Annapolis**, a sort of **Columbia** the gem of the ocean," answered **Georgia**.

"Well," said Jack **Smith**, "She **Knox** me for a goal. You can tell it with **Penn State** it with gusto that she **Drew** me the minute she hove into sight. **George**, want that girl?"

"Oh, yeah?" mocked **George**. "But she's good enough for the **Duke** of York."

"Well, I may not have as much money as **Vanderbilt** but that doesn't stop me one **Whitman**. **Erskine** is the skin you love to touch. She looks so good to me in that **Brown** ensemble that I would like to be her **Princeton** night and always. **Manhattan** ought to feel that way, I guess, the first time he sees a girl. But I really would like to have them fling **Rice** at us."

"Wait a minute, pal. You can't even a **Fordham** for breakfast! And anyway, she has left her heart way down upon the **Swanee** river. You can't expect her to be interested in two **Tufts**."

"Well, I guess I'll go out on the **Pacific** coast in the **Northwestern** part of the United States. Hereafter I am going to padlock my heart with a **Yale** lock."

Letter Writing

It might be fun to have the group figure out what the words are that are given only by letters of the alphabet, in the following letter, and then have each guest write a similar letter, using letters or numbers to complete the sentences.

Dear ME (girl's name):

RT (boy's name in two letters, "Artie") and I are having EZ sailing here. Really, it is XTC. No poet's RKD could B more lovely. XPDNC seemed to make it YY for us to locate here. RT's very well satisfied here and wants to XL as a farmer. We are both taking our EE here and I don't NV you city folk one bit.

Come 2C us when U have time.

FX shunately,

LN

Refreshments

If possible, serve the refreshments at a banquet table. Since it is impossible to arrange large banquets because of food rationing, it is suggested that each person bring a box lunch or a tureen and have the places set the same as they would be for a regular banquet. There should be a toastmaster, and the award for the best bit of sculpturing could be made at this time, as well as the presentation to the "school"; also congratulatory speeches to graduates, and the awarding of "diplomas" which should be the greeting cards mentioned in the first part of the social. Scores on the Exams given, should be announced and perhaps an award made for the highest. To close, it would be nice to have a few minutes of singing, with songs that are familiar to the group, or printed sheets of words, so the singing will not drag.



As Man Hath Need

REV. N. EVERETT HEDEEN

Service Pastor, Lutheran Service Center, Alexandria, La.

*Your Church Needs a Million Dollars.
Give Liberally to Meet The Need*

WHAT better marching orders can be given the Christian Church than the four words of our caption? In looking back over the months during which the Service Commission of the National Lutheran Council has functioned it is evident that our work has fallen into just that kind of a pattern.

"There is a job to be done. Go down and do it." Those words of our director, The Rev. Dr. N. M. Ylvisaker, echo and re-echo in our ears as we think of the mission of the Service Center and Service Pastor. What is that job? No catalogue of duties can describe it. It is as big as life and just as involved. The Center and Pastor must be the embodiment of the military man's home, his church, and in some instances, his community. As man hath need, so shall thy work be.

"It takes a heap of living to make a home." While the Center cannot substitute for the home of mother and dad it nevertheless is true that it has become a "home away from home", and there is a heap of living in all of our Lutheran Centers. Two men inducted at the same time and in the same county lost contact with one another until they met at the Center. From then on they have been inseparable and this is their "home". Brothers located at different camps in this area hold their reunions at the Center. Parents arriving here to visit their son appeal to us to locate their boy at camp; then the meeting usually takes place at the Center. Men make new friends; soldiers' wives meet other friendly ladies with the net result that life tastes better. Cookies sent us by friends back home bring a sparkle to the soldier eye such as is seen in the kitchen back home when it is cookie-baking time. The familiar Sunday evening fellowship hour so often held in the home church has its counterpart here; light suppers are served following Sunday Vespers. There is a heap of living at the Center; here men play, they relax, they meet friends and loved ones. In other words the soldier can live at his Lutheran Center.

It is natural for the men to call upon the Service Pastor for assistance in many problems both great and small. He writes money orders, he sells stamps and even wraps packages; he helps in room finding. As is always true, little kindnesses open the way to greater service. It is never strange to find one of these little deeds opening the door for a soldier to unburden him-

self to a pastor friend. "Should I marry my sweetheart back home as long as I am in the service?" So spoke one soldier after purchasing stamps and playing a round of table tennis with the Service Pastor. He craved a pastor's counsel and the prelude of little deeds opened the door for him to state his problem. Another came asking for a room but under that request an ocean of worry was storming. His need was a sympathetic ear into which he might pour his worries. He had left a wife and two children back home when he came into the army and now his wife was breaking under the nervous strain. A soldier whose wife loses hold of herself is placed under stress which few can imagine. Does he need a pastor? Then there is the case of the young lady who together with her husband often frequented the Center. One afternoon the Pastor found her in the chapel, kneeling before the altar, tears streaming down her face. Later she confided that she did not love her husband. She was just a young girl, perhaps mistaken in her thinking. But she needed a pastor, not some worldly minded person with whom she could talk through her problem.

"Can you find Private, who is on maneuvers somewhere in Louisiana?" It was Dr. Ylvisaker speaking. "Private's mother was killed in an automobile accident and his father seriously injured. The family has been trying since yesterday to communicate with the soldier but has failed. Can you help them?"

The aid of the Military Police was enlisted and for nearly two hours the telephone lines of the army were buzzing. The soldier's outfit was located just across the Louisiana line in Texas. With an M. P. acting as escort we set out for Texas (100 miles) to deliver the death message and try if possible, to bring the soldier to a railroad so he might get home.

Arriving at the bivouac area of the battalion the first man to greet us was the commanding officer of Private's battery. His first words were, "I am mighty glad you have come." The first telegram from home had just arrived but before an emergency furlough can be granted there must be confirmation of the message through the Red Cross or other responsible agency. Our arrival gave the officer the confirmation he needed and in less than an hour the emergency furlough was drawn up, the soldier's bag packed, and

good-byes spoken. That same night Private boarded a train for home with full knowledge that his Church had extended Her hand to bless him both temporally and spiritually at a time he needed that blessing.

Then there was the lad carrying a barracks bag but dressed in civilian clothes who came to us seeking help. It was unusual to see a civilian carrying baggage in an army container.

Speech was difficult for the young chap and we could see that he was emotionally upset. A slip of paper was placed in our hand and our eye fell upon two words, "Dishonorable Discharge." Glancing again at the young man we could understand the pain shooting through him. Believe me, it is no light thing to be deprived of the privilege of wearing the uniform. The lad was crushed, his spirit broken. Earlier in the day he refused to sign the required papers, asking rather to be taken before a firing squad. An officer prevailed upon him to seek a civilian friend and resolve to make a new start.

Should this lad be pushed down still further? His punishment was just; he was guilty of a misdeed. But what of the rest of his life? Must he be branded and denied a chance to make a worthwhile contribution to society? Our answer was no.

Admitting his error as an affront both to God and man the lad also understood his future would depend upon his ability to prove that he is dependable and upright. As we talked together a light in his eye grew stronger and then came the words, "I've learned a lesson and I'll prove that I have learned it." Our prayers and conversation had not been in vain. He set out for home, a healthy attitude guiding his thinking. He had a job to do, he would use his home and his Church as aids in doing it.

Our greatest thrill came later in a letter from the lad's mother. ".....is doing fine and is working." God grant that this lad may be able to prove that he has learned his lesson.

And thus the work continues. Every day may seem the same yet each one is different. There is humor and there is grief; there is routine and there is the unusual. Nothing is surprising. Remembering only "as man hath need" the Service Pastor seeks to place his life and the Center in the position of a Christian servant.

Listen to the word of a soldier. He had used the Center and he had used the Service Pastor as a pastor. Here are his words, "I remember the offerings taken back home for these places but I never did quite understand what the work was. If I had known then what I know now, you can be sure my gift would have been much larger."

There is appreciation and thankfulness voiced by the service men. Thankfulness for a Church that will serve. We are pleased to hear words of appreciation but we strive for more than that. Will the soldier see that the program is possible only because we are Christ's? Will he see that it is the love of Christ that constraineth? And will he know with surety that Christ is indispensable for all men? God grant that he will!

—Lutheran World Action

They Also Serve

To serve you in keeping the Luther League going during the summer months topics of interest and timeliness have been provided. Subscribe now for the "Luther League Review" and "The Luther League Topics" for Seniors and Young People. The "Intermediate Quarterly Helps" for Intermediates.

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The Old Kentucky Home

By EDWIN T. RANDALL

THE sun shone bright on the Old Kentucky Home. The last warm rays of the Indian summer day came through the old elms and maples and flattened themselves upon the red brick walls and green shutters.

We had been driving rapidly over a beautifully paved road that follows the trail along which young John Rowan came 140 years ago. On that journey, he was traveling out from Louisville, in search of a place to locate the summer home of his dreams. In his mind's eye he had carried it across the mountain passes as he traveled westward from Philadelphia, where stood the inspiration of his dream. As he came to the place from which we first saw the home, he knew that he had found the site for his dream home.

Just a rise of ground it is, but from it one looks out upon the beautiful succession of Kentucky hills, crowned with trees with dogwood and redbud blossoming, and valleys spread with blue grass. Here the whole new world would pass, up through Cumberland Gap to Louisville.

So here, in the midst of 235 acres of Kentucky beauty, the young patriot built his mansion in the likeness of Independence Hall in Philadelphia. It is a reproduction and yet not quite. For John Rowan was not satisfied to have twelve steps in each of the four flights and so he increased the number to thirteen, one for each of the colonies his ancestors and he had helped to mold into a nation.

Every brick in the Old Kentucky Home was brought from England, landed at Newport News and dragged over the mountain snows of winter time by oxen. Not a nail was driven anywhere into the structure; the doors and frames, floors and stairs are put together with wooden pegs. These stairs, by the way, are still intact. The original air-seasoned ash treads, pegged in place 135 years ago, are still being walked upon and show but slight signs of wear, in spite of the fact that since the home became a public shrine nearly half a million registered visitors have walked up and down. Dents are worn in marble by less than a million feet.

To this historic place we came, the preacher-president, his commanding officer and I, and here we were met with the personification of Southern

courtesy in the curator and sole inhabitant of the Old Kentucky Home. With courtly grace he escorted us through the halls and into the rooms and described what we saw.

Inside the house the commanding officer went into perfect ecstasies, and there was adequate justification. Here we found no museum, but an American home of high type and wonderful tradition. Nothing is in the house but the furnishings which were brought to it by the three generations of Rowans who owned and lived in it. But such things as they brought make it the holy of holies to the worshipers of real antique, and of these the commanding officer is at least an acolyte.

The colonel said that the first chair which Duncan Phyfe ever made is in the front room, and he showed it to us. The desk at which the song itself was written is a genuine Sheraton. Chippendale, Hepplewhite, and the finest Colonial pieces occupy and adorn the rooms. The hanging of the curtains has been copied by experts who have traveled hundreds of miles to see how it is done.

In the front room is the piano. It is a real piano, too, and not one of these bits of harpsichords upon which languid ladies were wont to languish. It is one of the earliest square pianos made. Its keys are all fashioned of mother-of-pearl and it is inlaid all over its shiny mahogany with more mother-of-pearl in cornucopias of plentiful and luscious fruits.

The guest bedroom is on the ground floor and in it many of the great and famous have slept. Other bedrooms are on the second floor. On the third floor are the children's rooms. Cunning little baby beds and baby toys, little tubs, dolls, and baby chairs all in perfect order, seem to await the return of the baby hands with which they have been familiar for a hundred years.

To this place, then called Federal Hill, came a cousin, one Stephen Collins Foster, on his honeymoon in the summer over one hundred years ago. John Rowan, his uncle, dreamer and builder, senator, statesman, one of the founders of the state of Kentucky, had died and was buried nearby, mourned by friends and slaves alike. From the sincere and deep grief of the slaves came the inspiration for "Massa's in de Cold, Cold Ground."

But there were many happy thoughts, too, and Stephen Foster returned often to Federal Hill, which became indeed his Old Kentucky Home.

We did not see old Black Joe, who is the son of the original and who still lives, at hand. They say he looks exactly as his father did when Foster knew him and made him immortal.

At the side of the main building is the kitchen building with its great fireplace and its curious collection of the kitchen furniture of another day. On the crane hangs a blackened kettle. Before the fire is a spinning wheel. The house itself, a summer home, was never occupied in winter, so that none of the fireplaces which are in nearly every room, has been used for fire. The only fires were built in the kitchen.

Just outside the kitchen door is the great tree which stood tall and beautiful when the home was first built. In it the cardinals sing and many birds make merry all the day.

A garden at the back is filled with beautiful flowers and is carefully tended to keep it, also, looking as it did when the place was the home of the Rowans as well as the home of all Kentucky, and America.

We had a long way before us in what little was left of the evening and the commanding officer was torn between a perfect passion to absorb the atmosphere of beauty and antiquity and the anticipated unpleasantness of hill roads after nightfall. Reluctantly we decided that we had seen all and must go. But we had not seen all.

Out into the gathering twilight we went to hear a cardinal vocalizing the sunset. With regret we said good-by to the colonel and turned away. But just at hand is the burial ground of the Rowans and not even the gathering apprehension of the commanding officer could keep us from just a glance.

There have been laid to rest the founder-builder and two later generations of his family. The last of the Rowans was a grand-daughter of the old judge who died just before the state took over the home in 1922. Above her grave there is a granite stone. Over it hovers an angel, looking toward the home through the trees and across the sun-flecked lawn. And on the stone is written the moving words, "Weep no more, my lady."

When you've sung Stephen Foster's masterpiece, have you ever wondered how he came to write it? And if there actually was an "Old Kentucky home"?—Exchange.

Slothfulness or Pentecost

For Jews and Christian, Pentecost has always been a day of special religious significance. For the Jew it was the second of three great festivals and for the Christian it was the third and last.

Pentecost means fifty, and it was the fiftieth day after the offering of the first sheaves of the harvest and the fiftieth day after Easter, the culmination of the first-fruits of them that sleep in Christ.

In early Christian literature we find that the name Pentecost signified the entire period of fifty days from Easter to the outpouring of the Holy Ghost. During these days fasting was not allowed, prayer was offered standing, games were suspended in the circus and the theaters were closed, the liturgy was the book of Acts, and the Hallelujah was sung very often.

On Pentecost it was the custom for the Catechumens, and those who had been baptized during the season to present themselves in albs, or white garments. From this is derived the name Whit—or White Sunday.

In the 14th Century a poem appeared which assumes that whit is a corruption of wit or wisdom.

"This day Whitsunday is cald,

For wisdom and wit sevenfold

Was given to the Apostles on this day."

Like other religious festivals, the celebration of Pentecost or Whitsunday has produced many curious customs. The blessing of the candle, the blowing of trumpets in the Whitsunday mass, the discharge of fire from the roof, the letting of doves loose in the church and the scattering of roses are some of these.

Since doves have always been used as a symbol of the Holy Spirit, they frequently appear in the customs associated with the day. It is said that in Holland, children once went to church with doves in their hands.

Fosbroke remarks that Whitsunday was formerly "celebrated in Spain with representations of the gift of the Holy Ghost and of thunder from engines which did much damage. Wafers or cakes, preceded by water, oak leaves, or burning torches, were thrown from the roof of the church; small birds with cakes tied to their legs, and pigeons were let loose; sometimes there were tame ones tied with strings, or one of wood suspended."

Font hallowing in anticipation of the Christenings which were to take place was also once a Whitsunday ceremony.

As late as 1825 the young folks of England celebrated the day with games such as drop-handkerchief and other amusements. These gayeties continued through Whit Monday and Whit Tuesday. In Ireland the peasants believe that on a certain day at Whitsuntide, all who have been drowned in the sea, come up and ride on white horses over the waves and hold strange revels. Pinkster is the name given the day in Holland and its importance exceeds even the celebration of Christmas. Besides the custom of children carrying doves in their hands, it was also the custom for young girls in cities and villages to carry one of their number on a plank upon their shoulders and collect offerings from passersby and those in the homes.

In Germany a curious custom prevailed which was of special interest to the children. Pentecost is called Pfingsten and two days of celebration were held. Pfingsten morning the last person out of bed was called Pfings-wurst. This was a stigma no child cared to carry throughout the holidays and hence they were the first out of bed in the household. Hiking, riding on train, wagon or car, it was a time for picnicing in the woods.

Sleeping on soft beds of forgetfulness and put-off-ness, many of our Leaguers, Leagues and friends of youth are sure to become Pfingswurst. The special significance of Pentecost and the growth of the Holy Spirit in the hearts of the youth of the church is neglected. Won't you arise from this slothfulness and send your gift of \$1 Contributing or \$5 or more Loyalty, Gift, Alumni or Memorial Membership to the Sustaining Membership Fund at once?

MILDRED GARTELMANN, Chairman

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NO RATIONING WITH GOD

As the restrictions of war time become more onerous, mankind should become more conscious of the consequences of his wrongdoing.

Freedom is the result of obedience to the law of God. In His realm there is no rationing. All the glories of His universe are still free to all who can enjoy them.

*"Unrationed sky, unrationed sea,
Unrationed sunshine and breeze;
Unrationed stars, unrationed clouds,
Unrationed beauty of trees;
Unrationed peace, unrationed hope,
Unrationed pardon and love;
Unrationed faith, unrationed grace,
Free from our Father above."*

★ ★ ★

HOW TO BE DISLIKED

It is easy to be disliked. You can achieve this unenviable position without half trying. A writer in "Christian Digest" tells how:

Think about yourself.

Talk about yourself.

Use "I" as often as possible.

Mirror yourself continually in the opinion of others.

Listen greedily to what people say about you.

Expect to be appreciated.

Be suspicious.

Be jealous and envious.

Be sensitive to slights.

Never forgive a criticism.

Trust nobody but yourself.

Insist on consideration and respect.

Demand agreement with your own views on everything.

Sulk if people are not grateful to you for favors shown them.

Never forget a service you may have rendered.

Be on the lookout for a good time for yourself.

Shirk your duties if you can.

Do as little as possible for others.

Love yourself supremely.

Be selfish.

How're you doin'?

Pete's Three Foundation Stones

IT struck Pete right between the eyes. He had been going to school regularly where he was doing fairly good work but trying to dodge doing required work whenever possible. He played ball, rode his bicycle, tinkered with the car, ran errands, went to church meetings on Sunday, and hung around with Rog and Chuck whenever he had a chance. But this particular Saturday he drove to the office with his dad. They stopped to get gas, and the attendant asked his dad this question, "Are you getting Pete ready to go into the lumber business with you?" And his dad answered, "I wish I knew." It left Pete thinking that maybe he had some responsibility in this business of discovering what he should do later.

On their way to the office Pete asked his dad, "Why did you say, 'I wish I knew'?" His dad was quiet for a few seconds and then replied, "Because that's the truth, but if you want we'll tackle the right answer." Pete remembers saying, "O. K.!"—nothing more.

In a few days Pete was greeted by his dad with, "Well, Pete, I think I have one truth which will help both you and your sister. I have been doing some inquiring at the office, library, and school, and this is a first result." Pete responded with, "I think I discovered two important things to remember. Mr. Forbes at church, and several people at school helped me to discover them."

Here are the results of Pete's and his dad's discoveries and they are anxious to share them.

First, we are capable of doing more than only one kind of work. For a long time there has been a general opinion that each person can do only one kind of work well and it was his task to discover that one thing. The old idea of calling people square pegs and jobs square holes, and trying to fit the one into the other is found to be basically wrong. We find that both jobs and people change. A job, or peg, which was square changes its shape continually. Some machine may change it. Government regulations, new inventions, a new field of work—all of these cause jobs to change. They do not stand still. The bookkeeper cannot settle down, feeling that he has found the job where he can be happy if he is not willing to change as the job changes. Conse-

quently people also change. The boy in junior high school may be very sincere in his desire to be an aviator, but he changes. School changes him. His friends, parents, pastor, teacher all play a part in changing him.

Now try to put the changing job and the changing boy together and what happens? The boy becomes able to adjust himself to a variety of situations. He can do more than one thing well because his growth takes him outside of a narrow groove. He has a large general field of work open to him in which he can make a successful landing. A discovery of this general field is important for the high school boy. Small pastures within the field are not so important.

Pete and his sister Jane were glad to get this foundation stone. They discovered why they were being allowed some choice of subjects at school. These subjects aimed to help them to discover fields of work in which they could make a successful landing. This was quite encouraging.

Second, the choice of a field of work is not sudden. It does not happen over night. We are in a continual process of choosing. Pete wanted to be an aviator in the eighth grade. Jane wanted to be a nurse. Now both have changed. Why? School subjects, working, playing, church teachers, and parents—all these came in to make it quite impossible to choose suddenly. The important thing then seems to be that we make choices gradually. There is something wrong when a boy suddenly says, "I am going to be a lawyer!" if he has done nothing more than talk to a lawyer who slapped him on the back and seemed to be a fine fellow. It takes more than this. A wise choice comes only after trying the work, starting to prepare for it, reading, studying, analyzing, and inquiring; all these

necessary steps make it quite impossible to choose suddenly. This means that the home, church, school, library, and community must be considered and used in helping one to grow toward a choice. The boy or girl who does not use these agencies at all or does not use them intelligently is taking steps toward an unwise choice of a line of work. They make it impossible to choose suddenly but are very helpful in the process of a gradual choice.

Third, others may be of help but should not make the choice for us. The job of choosing is an individual one. Pete discovered this when he was talking to his Sunday school teacher, who seemed to understand young people very well. Always after talking to him, Pete was left with some helpful suggestion. This teacher helped him to see the road ahead, to see different ways in which he might go; advantages and disadvantages were pointed out, but at no time was he told to follow a specific line. Pete finally asked, "Can't you tell me what my work should be?" The teacher's immediate reply was, "No! That's your job. I can point out ways in which you can help yourself, but nothing more."

Pete and Jane both seemed more serious after looking at these three foundation stones. School work appeared different, home influence seemed to mean more, the church found a new place in their lives, and values of good friends took on new meaning. They had discovered that they would be able to earn a living and be happy in more than one kind of work. They learned, furthermore, that an intelligent choice is not a sudden matter, and that others can be a decided help, but actual choosing must be a personal matter.

Dad also found himself more interested than ever. They did things differently when he was a boy and he was sure that there was much more to learn in order to be able to be of further help.—Exchange.

★ ★ ★

YE THAT HAVE FAITH

*Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life;
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part
In freedom's crowning hour,
That ye may tell your sons who see the light
High in the heavens—their heritage to take—
"I saw the powers of darkness take their flight;
I saw the morning break."—Owen Seaman*

HYMN STUDY

"Jesus Shall Reign Where'er the Sun"

CALVIN W. LAUFER

A MAP of the world," wrote Dr. A. J. Gordon some years ago, "is a good prayer book." This is so because a Christian's outlook should be characterized by broad horizons. He should entertain lofty thoughts of Jesus and His world-wide mission and dominion. That Jesus is the Saviour of all mankind should dominate all his life and give him confidence as a witness.

"Jesus Shall Reign Where'er the Sun," one of the earliest of the great missionary hymns, magnifies Jesus Christ and pictures His ultimate supremacy among all races and people. The prophetic vision of the Seventy-second Psalm, upon parts of which the hymn is based, and the faith of Paul, as expressed in Philippians 2:9, are reflected in it in marked degree. The hymn is a great declaration that Christ, His ideas and ideals, His ministry and sacrifice, will in time produce a civilization grounded on faith in God, love for man, brotherhood, and justice. "In the name of Jesus every knee should bow, of things in heaven in things on earth and things under the earth, and . . . every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The hymn first appeared in "The Psalms of David," an epoch-making volume by Isaac Watts, published in 1719, and contained several other stanzas which are seldom used. At the time of its writing, Watts could not have imagined that two centuries later a Hindu lawyer would think of Jesus as "The Inescapable Christ." "There was a time," he said, "when our hearts were bitter and sore against Him, but He is melting them by His own winsomeness. Jesus is slowly but surely entering all men in India—yea, all men." Christ carries the destiny of the race in His heart; there can be no mistake about that. After the World War, George Bernard Shaw, whose judgment is as keen as his wit is incisive, declared "that Jesus was the only person who came through the war with an enhanced reputation." The home of Voltaire, who felt that Christianity could not last many more years, is a Bible House. When a Methodist preacher saw the transaction and the passing of title of Voltaire's property, he returned to England singing, "Jesus Shall Reign Where'er the Sun." God makes history in spite of man's folly.

The most impressive use of this hymn was made in 1862, when the "Friendly Islands"—Tanga, Fiji, and Samoa—in the South Sea, declared a constitution and proclaimed their acceptance of Christianity.

The hymn, which has been translated into more languages and dialects than any other by the author, deserves study. Its symbolism, flowing rhythm, perfect couplets, have unforgettable charm and power. The breadth of Christ's dominion could not be better expressed than in the following lines:

Jesus shall reign where'er the sun
Does his successive journeys run.

What could be more beautiful in imagery than this?

His Name, like sweet perfume, shall rise

With every morning sacrifice.

There are many other couplets like this, striking in conception, finished in form.

As a hymn writer, Watts has a secure eminence. At a memorial service held at his tomb on November 28, 1924, Dr. J. C. Carlile declared: "Watts's coming was as the sunshine bursting forth after a day of clouds. He stressed the festive side of worship. In a period that was drab people began to sing. Watts brought warmth and glow, freshness and spirituality. Of his six hundred hymns this stands out among the greatest and best known. The characteristics of his verse are tender faith, serene piety, and reposeful joyousness. When my faith wavers I like to sing his hymns." Similar testimony was given in "The Sunday at Home" under date of May 1, 1869. "The fame of Watts rests upon his merits as the bard of the sanctuary, the songster of the nursery."

"Jesus Shall Reign Where'er the Sun" is associated with several great tunes, including The Old Hundredth. However, the two by which it is best known in America are Park Street, by Frederick M. A. Venua and Duke Street, by John Hatton. The first is in triple time and brighter in rhythm. The second is in march time and statelier in movement. Both are virile tunes, and nobly express the thought of the hymn.—Forward.

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THE LOST DOLLAR

By ELLEN MORRIS

BERT CLINE wanted a dollar. He wanted it more than anything else, but he knew nice, crisp, green dollar bills do not happen in one's path just because one is thinking about them and wishing for one. And yet, there it was right in the grass beside the driveway. He touched it with his toe to make sure—yes, it was a dollar bill all right. He picked it up, smoothed it out and then rolled it up in a little, tight roll and put it down in the very bottom of his blouse pocket. Then he sat down on the step as if he were going to have a real conversation with a little voice that kept saying:

"You know very well it is not yours; you know Mrs. Wells was here this morning and got in her car right where you found it, and, of course, she must have dropped it. She is always collecting money for something."

"Yes," but Bert told the voice, "I didn't see her drop it, and the wind might have blown it in from the street, and, if it did, I never could find the owner."

"Well, you should go and ask mother about it anyway," the voice whispered back.

"No, I won't; I found it and I'm going to keep it, and buy a new ball-mitt. The gang is going to put me out if I don't get one; Benny told me so last night."

Just then the telephone rang, and Bert heard mother say, "Yes, Mrs. Wells?" and then: "Oh, that's too bad. No, I haven't been out on the driveway since you were there. Just hold the line, I'll go look right away."

(Continued on Page 32)

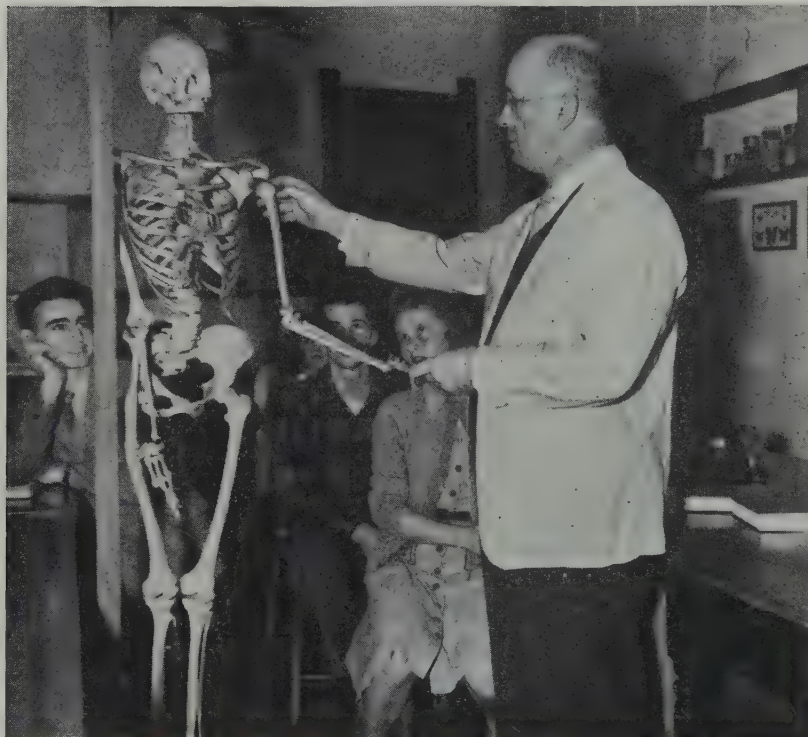
Christian Faith Strengthened

The Truth of Science does not contradict the Truth of the Word of God.

*"Ye shall know the truth, and
the truth shall make you free."
—John 8:32*

*Youth
Seek
The
Truth*

*Select a
Lutheran
College*



*Christian
Colleges
Guide
Youth
Into
All
Truth*

THE CHRISTIAN TEACHER STRENGTHENS FAITH

THESE COLLEGES DAILY STRIVE TO BRING YOUTH TO THE
FOUNTAIN OF ALL TRUTH

CARTHAGE COLLEGE, Carthage, Ill.
GETTYSBURG COLLEGE, Gettysburg, Pa.
HARTWICK COLLEGE, Oneonta, N. Y.
LENOIR RHYNE COLLEGE, Hickory, N. C.
MARION COLLEGE (Junior), Marion, Va.
MIDLAND COLLEGE, Fremont, Neb.
MUHLENBERG COLLEGE, Allentown, Pa.

NEWBERRY COLLEGE, Newberry, S. C.
ROANOKE COLLEGE, Salem, Va.
SUSQUEHANNA UNIVERSITY, Selinsgrove, Pa.
THIEL COLLEGE, Greenville, Pa.
WAGNER COLLEGE, Staten Island, N. Y.
WATERLOO COLLEGE, Waterloo, Ontario, Canada
WITTENBERG COLLEGE, Springfield, Ohio

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Senior and Young People's Topics for June

SENIOR TOPICS—Theme: *In Spite of Handicaps*

June 6, 1943

Trinity Sunday

MY HANDICAPS AND WHAT I DO ABOUT THEM

II Corinthians 12:7-10

Rev. Paul M. Kinports, D.D., Philadelphia, Pa.

Overcoming Handicaps

"Alibi Ike" is an uncomplementary name applied to an individual who constantly excuses himself to himself. Out in Chicago there is a Boy Scout troop—all blind—making the most of their faculties and having a "grand time" doing it—with no alibis.

In this meeting we want to acquaint our group with persons who not only solved their individual problems and overcame handicaps but who made contributions toward world betterment, handicapped by illness, accident, position in life, loneliness or their own mistakes.

In the second place we want to ask ourselves how we may overcome some of the handicaps that defeat us in achieving victory in living.

They Overcame

Let us think first of individuals who, suffering as a result of illness, accident or physical handicap at birth, have nevertheless made their own lives sublime by making life better for others.

St. Francis of Assisi, never robust himself, deserted a life of ease to help paupers and lepers and to found hospitals. His life, lived simply and often in pain, was yet joyous because of his great love for nature and people.

Lord Byron, with a clubfoot, fought as a soldier to prove to himself that he was not helpless, swam the Hellespont, he wrote immortal poetry.

Immanuel Kent, with gout and sunken chest, became one of the world's great philosophers.

Deaf Beethoven, pock marked, snubnosed, and a victim of asthma, wrote mighty symphonies.

A cripple at birth, Charles Steinmetz, could not play with other children but devoting himself to scientific study he became an electrical wizard.

Edward Livingstone Trudeau saw his brother die of tuberculosis, discovered on his own honeymoon that he had contracted the disease, later lost a daughter from it and a son from pneumonia. Almost overcome with grief, he built Saranac Lake Sanatorium; here he gave his services free, began a laboratory study of tuberculosis and made such important contributions toward prevention and cure of the disease that he was made president of the Congress of American Physicians and Surgeons. He was a strong believer in religion and built three churches during his lifetime. Although suffering greatly himself and grieving over the death of his loved ones, he spoke on "optimism" when asked to make an address to the Congress.

Our own president of the United States is a very good example of having overcome handicaps to lead this nation as its leader now in the third term of office.

"But," someone may say, "these people are exceptions. Their native abilities or opportunities are greater than mine or others whom I know."

Alibi-ing again.

Conquered Difficulties

Poor health is only one of the possible handicaps. Time and place of one's birth, parentage, loneliness are others.

You already know something about George Washington Carver who passed away recently. This negro, born in slavery, kidnapped but ransomed by his owner for an old wind-broken horse, is widely known for his scientific achievements and his contributions to interracial understanding and good will.

Abraham Lincoln was burdened with loneliness. Loneliness is often the price leaders must pay.

Do you think people can be helped to "snap out" of the habit of pitying themselves? If so, how?

One failure need not mean permanent uselessness.

An article in the Etude in September, 1938, entitled "Snap Out of It," says, "The disasters of the past are not insurmountable barriers for the future. There is always tomorrow and tomorrow will be largely what you desire to make it."

Let us think of ourselves as individuals and as a group. Is it possible that we have become discouraged because "things didn't turn out as we expected"? Is it time to "snap out of it," to look forward, to tackle some tasks that need doing?

Handicaps That Defeat Us

Now let us look at some handicaps that seem to keep us from living effectively. How does fear defeat young people you know?

Jesus urged His followers to face life without worry. Read Luke 12:22-31. The point of the teaching is: "Do not worry about life." Worry is a kind of fear and, as all of us know, the person who is always afraid of what is coming is defeated before he meets any difficulty. He is defeated not by the difficulty but by his own fears.

Jesus would have us find something more important than our own lives to be troubled about. His kingdom and righteousness needs to have first place in our lives.

The story of Samuel Morse, the inventor of the telegraph, is a striking illustration of the way in which disasters of which we are often afraid never come to pass. In 1843 Congress was asked to provide federal funds to build an experimental telegraph line which Morse needed but which he himself could not finance.

Morse knew that if the bill failed to pass, there would be little chance for his enterprise. The last day

of the session came. The bill had not been considered. All day long Morse sat in the Senate gallery, hoping that the bill would be reached and passed before the session adjourned at midnight. Just before midnight, Morse talked to the senators who were sponsoring the bill. They told Morse that they felt there was no hope. There was still a long list of bills to be considered and there was no possible chance that his would be passed.

Morse says: "With this unhappy prospect before me, I left the Senate chamber just before midnight, returned to my hotel and made all arrangements for leaving Washington the next day. . . . Knowing from long experience whence my help must come in hours of difficulty, I soon disposed of all my cares and slept as quietly as a child."

All of us know the rest of the story—how the bill was passed just after Morse had left the Senate gallery. How foolish a night of worry would have been!

Getting Along With People

Suppose a young person felt that he was being defeated by the fact that he did not get along easily with people. How would he go about gaining a victory over that defeat?

It is true that it is easy for some of us to get along with others, while for some, it is difficult. The "art of getting along" is one that can be learned just as it is possible to learn to play tennis. The young person who finds himself in this difficulty would do well to study older persons who have many friends, try to find some of their secrets: have they a sense of humor? Are they fair? Are they interesting persons? Do they keep their sense of proportion?

It would be interesting to read the gospels and see how Jesus managed His relationships with people. It is not necessary for anyone to be defeated constantly in his friendships.

How can we meet other situations in which we seem to be greatly handicapped? Let's examine some of our own. Some of the ways are:

To become bitter.

To take the attitude of "what's the use?"

To try to forget.

To make an attempt to overcome the handicap for one's self.

To be concerned about seeing that other people do not suffer needlessly from that same handicap.

Let's check them. Which will help achieve victory? Which of them is most Christian?

Learn to take a long look and make long-time plans if your difficulty concerns a vital matter such as education, vocation, health. Train yourself to think of God when making decisions. Think of His love and interest in you and of His plan for a great, good world.

Begin to take part in some cause—no better cause is there than that of Christ and His church—that we want to make victorious. True you are only one person but you can be a worker with God. Find where God is working today and begin to work with Him and we will overcome many of the handicaps that now stand in our way for the living of a victorious life.

June 13, 1943

Whitsunday

ONE WHO OVERCAME HANDICAPS— HELEN KELLER

Mark 8:22-25

Clara Shealy Irick, Vance, South Carolina

Perhaps there is no woman in the present generation who has overcome greater physical handicaps and maintained a joyful spirit through it all than Helen Adams Keller. Born in the obscure town of Tuscumbia, Alabama, on June 27, 1880, Helen was the first child of her parents. She seemed to be as happy, healthy a child as any. Like others, she learned quickly to imitate older people. Fortunately, Helen learned to walk rather early, and thus before her unfortunate illness came, she had become familiar with her home and its surroundings.

Illness and Period Following It

When Helen was little more than a year and a half old, she was suddenly stricken ill. She was critically ill for many days, and then suddenly, and as mysteriously as it had come, the fever left her. Then followed darkness and silence. Until the time that her teacher came, Helen says that she became used to her condition and forgot it had ever been different.

For a time she was content to learn things simply by feeling them. Gradually there came the desire to communicate with others. This she did by crude signs or motions of her own. She learned to run errands for her mother. She was even able to select her own clothes from the laundry and put them away. As she grew older, she realized that others did not speak by signs but with their lips. When she moved her lips, she heard no sound and received no answer. This made her so angry that at times she kicked and screamed until she was exhausted.

Helen's early playmates were a servant child and a doll, both of whom she dominated and abused. When Mildred, her sister, was born, Helen became extremely jealous. She knew nothing of love that comes from kind words and actions.

Her fond parents permitted Helen to do as she pleased. They would not allow her to be corrected or punished, and so it was that by the time she was five, Helen had developed into a rather mischievous, selfish child with an uncontrollable temper.

On one occasion, Helen locked her mother in the pantry for three hours while she sat outside and laughed with glee. This incident convinced her parents that she should be taught as soon as possible.

After visiting several oculists, the Kellers were sent to Dr. Alexander G. Bell who advised them to secure a teacher through the Perkins Institute in Boston. In March, 1887, three months before Helen was seven, Anne Masfield Sullivan came to be her teacher, companion, and dearest friend.

Training Under Miss Sullivan

Miss Sullivan, herself, in early life had been almost totally blind, but later partially regained her sight. Thus she was a very understanding teacher for her pupil. Although she had learned much about training the blind from her own experiences, it was Miss Sullivan who developed the way to teach the deaf-blind.

The first word Helen learned was "doll". Miss Sullivan spelled the letters into her hand and gave her the doll. Quickly Helen imitated them and pointed to the doll. In the next four weeks, she learned twenty-one simple words as "water," "eye," "sit," and "walk." Gradually she came to realize that "everything had a name and that the manual alphabet was the key to everything else she wanted to know."

Miss Sullivan always spoke to Helen in complete sentences, and thus Helen learned the use of the other parts of speech.

For a time Helen had no special lesson periods. Instead she learned constantly by asking and answering questions. In four months she was learning to write and could count to thirty. Also in this time she had learned 400 words and numerous proper nouns. Then she was taught the braille alphabet and was quite thrilled to be able to feel the letters she made.

Miss Sullivan says that in this short time Helen had become very affectionate and friendly. "She is always ready to share whatever she has with those about her, often keeping but very little for herself." She became fond of dress, too, and insisted on having her hair put in curl papers.

Formal Education

Helen early determined to attend college. She prepared for this by attending Cambridge School for Young Ladies in Boston. In 1900 she successfully passed the entrance examination for Radcliffe College. Miss Sullivan attended classes with her, spelling out the lectures and discussions into her hand. Instead of reciting in class, Helen had special conferences with her instructors. She not only carried a full college course, but also took part in the social life and was very popular with her classmates. She graduated "cum laude" with her class in 1904. She spoke several languages and her general culture was exceptionally wide.

Helen next determined to learn to talk. She attended a school of speech for a while, but finding this unsuccessful, she turned to Miss Sullivan, who did teach her to speak. Helen learned to talk by feeling her teacher's lips and throat as she spoke. She became able to talk so well that she has become widely known as a lecturer. People in the United States, Canada, England, Scotland, Yugoslavia, and Japan have been thrilled to hear this wonderful woman. Gradually she has learned to put some inflection into her speech and to accompany it with facial expressions.

Accomplishments

Above all Miss Keller is a happy person. Her life typifies the statement she once made—"Happiness is not attained through self-gratification, but through fidelity to a worthy purpose." She has devoted a great part of her adult life to the aid of the blind. She has served on various committees who work with the blind. She spent three months touring Japan and Korea in behalf of the blind. In 1931 "Pictorial Review" awarded her an achievement prize of \$5000.00 for securing a million dollars for the blind in America. She immediately donated the prize to the same cause. Though most of her work

has been done for the blind, she once said that she felt more sympathy for the deaf because people seemed to avoid them more than the blind.

Miss Keller has written several books. Among them are: "The Story of My Life", her first; "Optimism", "The World I Live In", "Midstream—My Later Life", and "Helen Keller's Journal". She also writes occasionally for "Atlantic Monthly", "Ladies Home Journal", and other periodicals.

Interests

Miss Keller is interested in everything around her. She enjoys music by feeling the vibrations in the singer's throat or in the instrument. She is an ardent lover of nature, observing many things that we who see fail to notice. Naturally she reads a great deal. Over and over she has marvelled at the wealth and freedom literature has brought to her. She thoroughly enjoys traveling and is very independent about it. Her radiant personality has won for her many friends, and she never tires of being with them.

In a recent article for "Atlantic Monthly" Miss Keller writes, "It is human perhaps to appreciate little that which we have and to long for that which we have not, but it is a great pity that in the world of light, the gift of sight is used only as a mere convenience rather than as a means of adding fullness to life." Continuing she tells how she would spend her time if she were given only three days to see. The first day would be spent with relatives and friends, the evening at the theater. Visits to art exhibits and a museum of world history would fill the second day, with attendance at a humorous play at night. The last day would be spent in watching the working people of the world as they did their tasks. This indeed shows Miss Keller's wide interest in the world around her.

Spirit

The greatest sorrow of Helen's life came with the death of Miss Sullivan in 1936. In order to lose her grief, she went to England with a friend to visit. She spoke of herself at this period as being "deaf—blind a second time." Gradually she forgot her selfish sorrow in the happy realization that her dear friend and companion was in spirit still with her and in the knowledge that Miss Sullivan was now "seeing without effort or pain."

In spite of her handicaps, Helen Keller has proved a blessing to many. In 1932 she wrote a letter to the London Times requesting that people learn the sign language so that they might speak with the deaf and dumb. As a result of the letter, four years later, Fellowship House was built for the use of the deaf. Upon visiting the place, Miss Keller spoke the following words which briefly sum up her unselfish spirit: "The reason why God permitted me to lose both sight and hearing seems clear now—that through me He might cleave a rock unbroken before and let quickening streams flow through other lives desolate as my own once was. I am content."

A truly great woman, Helen Keller still lives on Long Island, New York, her life inspiring many to overcome their handicaps.

June 20, 1943

Trinity Sunday

THE HANDICAPS OF MY CHURCH—WHAT DO I DO ABOUT THEM?

Revelation 2:8-11

Rev. Richard B. Martin, S.T.M., Shamokin, Pa.

The church today faces a considerable number of handicaps. They arise not from the nature of the church itself because Christ instituted the church, gave Himself for it and dwells in it as a living presence. The church is the instrument of God in the world. It presents the gospel which meets the deeper needs of mankind. Its truth is eternal and applies to every age and generation. The handicaps rise rather from the method of the church, nature of its members, external conditions.

Primary Purpose

What is the fundamental purpose of the church? Judging from the attitude of many people, its purpose could be one of many. Some would have the church satisfy the recreational needs of a community. Others desire it to be an institution for moral education and discipline. But the primary purpose of the church is spiritual. It was instituted by Christ as a spiritual fellowship with Him. It is the instrument of God's truth and will. It offers power and inspiration to the sincere seeker. The church provides the place where men and women congregate to worship God and learn more about His Word. The believers assemble in a glorious fellowship sharing one another's burdens, inspiring one another and ministering to all. There is a definite spiritual bond which draws the believers together in Christ. Jesus presents this truth in the allegory of the vine and the branches. The believers are like the branches, differing from one another in identity but each attached to the same main stem which is Christ. They are all nourished with His spirit and labor together to produce good fruits. Together they constitute the church.

The greatest handicap of the church comes from a misunderstanding of its primary purpose. A church may possess splendid physical equipment and have a very efficient organization. But it may be neglecting the deeper spiritual needs of its members. Such a church will not be fulfilling its purpose and its members will not be deriving from it what they have a right to receive. Every church and every worker in it should know and understand this primary function of the church before they make any attempt to solve problems arising in it.

Indifference

People can become indifferent to the spiritual aims of the church. They devote their thought and energy to the organizations and activities. They concern themselves about the budget or paying on the church debt. They plan improvements and additions. These things are all important but they may become so involved in these interests that they miss the fundamental purpose. This is observed in many respects. Church members believe in certain things, in God, Christ, the Holy Spirit, in moral righteousness and purity and even confess their beliefs to the world. Yet they do not always live as they believe. They know the will of God but do not practice it. Such an attitude on the part of many people

can sap the life-blood out of the church and handicap its progress considerably, leaving the spiritual up to the pastor alone. This is very discouraging to him.

We as members of the church can assist in overcoming this handicap. We can endeavor to give primacy to the spiritual values of the church. We can worship and commune with God regularly and earnestly. We can cultivate an inner spiritual capacity which will be an example to others. In our worship we shall be strengthened by God's power and be able to live those things we believe, thus becoming an example to others. Ten spiritually consecrated men or women in a church are worth more than one hundred efficient business executives or social leaders. Each one of us can ask himself or herself: Am I a handicap to my church? If we are, we know what we can do about it.

Changing Times

In days of strife and uncertainty there are always numerous new problems which present themselves and hinder the steady growth of the church. Populations shift and homes are disrupted. Many of our members may move into other localities and some strangers may come into our own community. Those who leave us may be in their new situation only temporarily and some may be permanently. Boys and girls enter the various services of our nation. In the emergency industrial production is accelerated demanding that many men and women work on Sunday. The absence of all these from the services of the church makes a difference. Much of the time they would ordinarily devote to the church is lost. This handicaps the church seriously.

We can do a great deal about this situation. We can keep in touch with our boys and girls in the services by writing to them, sending printed matter and bulletins from our church informing them of the work we are doing. We can keep in touch with those who have changed their location temporarily by sending them the same material, by informing them about churches in their new location and by notifying pastors in those communities. We can welcome those who enter our own community and make them feel that our church is their church home. The tasks of those who work on Sunday can be assumed by us in their absence. We can keep them informed regularly of the progress of the church. Our cooperation is needed in so many ways.

Material Handicaps

The spiritual purpose of the church is fundamental and the most important but in order to promote it effectively there must be a material framework about the spiritual structure. The spiritual life of a church can be hindered by an ineffective organization. All selfish aims must be discarded. There can be no bickering between members and factions. The entire congregation must work for the good of the whole of the church and the whole of the kingdom. There dare be no strife which disrupts the carrying out of the work of the church. Yet there can be numerous material handicaps which present themselves. Our church buildings and equipment must be made as impressive and conducive to worship as possible. This requires time and money. The member is to become a faithful steward with both. Every facility must be developed in order to present the

gospel more attractively to our members and to the world. Each church has its own material problem which must be met in its own way. The work of the kingdom must grow. But in meeting these difficulties the primary spiritual purpose of the church must be kept in front.

The Kingdom in the World

The church throughout the world is greatly handicapped. The Christian church is suffering seriously. Tremendous work will have to be done in rebuilding thousands of churches and in feeding millions of people. The church must be ready for such emergencies and accept the challenge to action. The work of the kingdom must go on and we as Christian laborers in a free country must accept our responsibility. We shall have to labor unceasingly, give of our prayers, influence and money to the benevolent causes of our church. The whole church can not minister effectively unless we as individuals fulfill our obligations to the church and its Christ.

The handicaps of the church are many but each one of them reverts to us as individuals. Are we or are we not handicaps to our local church? If we are, there is much we can do about it. The work is before us. No handicap is impossible to overcome.

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June 27, 1943

First Sunday after Trinity

HELPING THOSE WHO ARE HANDICAPPED (DEACONESS WORK)

I Timothy 5:9, 10

Sister Catherine Neuhardt, Philadelphia, Pa.

Deaconesses serve in many fields of labor. Some of them in the institutions of the church such as orphanages, old folks homes, settlement houses, etc., spend all their time working with those who are handicapped.

First—What do we mean by the word “handicapped”? The dictionary says that handicap means to hinder, to retard. So, therefore, we are thinking of those who are hindered or retarded in their normal growth.

Second—What are some of the things which hinder or retard the normal growth of an individual? People are handicapped by physical, economic and racial conditions which prohibit them from having a normal growth. Let us consider some examples of each of these and show how deaconesses who are working with them have helped people to overcome their handicaps.

Physical Handicaps

Jane came to the Home at the age of five. She was born with a spinal disease and was operated on when a baby and returned to her parents. Several years later the parents separated. The mother neglected the child and when she came to the Home she was covered with sores. After hospital treatment, she is now enjoying life with the rest of the family at the Home although she wears braces and has to use crutches. She attends Sunday School and is learning to read and write. While she was a patient in the hospital one of the doctors said, “Too bad the operation was not a failure.” Who are we to judge the length of life? Jane has but a few years to live but, writes the Sister who is in charge of the cottage where Jane lives, she has added to our family life

at the Home with ever bright smiling face. Her joy and happiness have been examples to others of the joy and happiness which a Christian can and should possess. The deaconess who works in that cottage is trying to give Jane the normal experience of home life even though Jane is physically handicapped.

A little boy about nine years old who from birth has been a cripple has many handicaps. He wears braces on both legs and one hand is a stump. Does this stop him from leading a normal life? No, not this boy; he is living in one of our church Homes under the direction of a deaconess who is trying to give him the opportunity of doing what every normal boy wants to do. He takes his turn with the rest of the family in washing dishes. He hammers away at his scooter which he is making as though he were as physically fit as any other child. Here again a deaconess is giving to this physically handicapped child an opportunity to overcome his handicap so that he can take his place in society.

Let us listen to another deaconess as she writes, telling us that in her cottage out of forty boys between the ages of 12 to 14, only four of them are not crippled. The spirit among the boys is wonderful, even though many of them are very helpless and not able to do one thing for themselves. The cause of the present condition can be traced to infantile paralysis or spastic disease. The Home furnished the braces and wheel chairs. Every Wednesday and Friday the dentist comes and gives the necessary dental care. Those who are not able to go to school attend school right in their own building under a special teacher. The work which they do in school is mostly occupational therapy.

Old Age—Old age is a handicap which can be classed under physical handicaps. Many people are not prepared to meet old age and to face it. Deaconesses are working with the aged in the church institutions. In working with old people one deaconess writes, “As we minister to the aged our one desire is that we may please Him. To do this our aim must be not only the physical needs but the spiritual needs. As we serve these aged, each disposition and need must be carefully studied. To do this rightly is no easy matter. Each has lived in a sphere of his own and now he has been brought into a large family and into this family, he must adjust himself. It is difficult for the aged to make the adjustment. Age brings with it handicaps of physical inability to do the thing which once they could accomplish. It brings with it blindness, deafness, lameness and sometimes an inability to live in a Home with others. All of these present problems to the deaconess. What can she do about them? She encourages all who can to use their hands crocheting, knitting, sewing, etc. Those who are blind are taught to use “Braille” if at all possible. Through activities such as religious services, special programs, and parties the old people are being cared for in the sunset years of their life.

Economic Handicaps

Several years ago a call was received telling of a family in distress. An investigation was made and three adults and three little children were found living in a lean-to. There were no toilet or water facilities. An oil drum with a piece of chicken wire served as a cook

stove. On the stove were a few potatoes and some coffee in tin cans, the evening meal for the entire family. The father is a Spanish-American War veteran. The mother is a young woman of low mentality. The children were naturally undernourished and uncared for and so they were brought to the Home. All of the children, since they are in the Home, have responded to treatment. The older child naturally has had to overcome more than the younger children. Think of seeing a ten-year-old sitting slouched in a chair staring ahead of him and when asked what was the trouble, the reply came, "My pop's an old man. My mom's too fat." In a few years under leadership and guidance look at that same child. Today he is a carefree normal child growing up in a Home life which is as normal as any institution life can be. Oh, the joy of seeing the changes which come into lives because someone cares enough to help them overcome their handicaps.

b. Economic Handicaps—Today in our world people everywhere are facing the problem of living, the cost of food, rent situations, clothing and other problems. There are many who do not know how to manage, how to make ends meet. Deaconesses serving in our Inner Mission societies can tell many stories of the economic handicaps and how they have helped.

Mrs. K was a regular client of "N" agency and they had come to the point where they felt they could no longer help her. The "N" agency called the Inner Mission and asked Sister whether she could do anything for Mrs. K and would she take the responsibility of Mrs. K.

Mrs. K wanted a housekeeper's job. She came to the Inner Mission with a reputation of being a good worker but talking too much. Just at that time, the Inner Mission society had a woman who wanted a combination housekeeper and nurse, so after a long talk with Mrs. K she was recommended. Mrs. K did so well in this position that when she was no longer needed, the family recommended her to another family. This has been going on for some time and Mrs. K has not been out of employment and in every home she has served well and people like her. Recently, coming home at night from her work, she was struck by a car, went to the hospital and has lost the sight of one eye because of the accident. After she came home from the hospital, she stopped at the Inner Mission office to tell them what had happened, but in spite of this handicap, Mrs. K has secured a position and is working.

The Inner Mission, through the Sister, did a job which the "N" agency felt they could not do. How? By the grace of God—listening to her story and making her feel she has friends. This restored her confidence and willingness to work.

Anna came to the Inner Mission office. She has two children out of wedlock and was on relief. She was not receiving enough to make ends meet. She talked to us about it, we consulted her worker but Anna was getting the limit of allowance for relief. Anna wanted to know what she should do. She would like to go to work but what of the two children? Should she have them adopted—should she board them out—just what was the thing for her to do? She visited the office several times. In addition to all this, she received a notice that she must

move but after weeks of searching for an apartment she was heartsick. Finally the landlord decided she could stay if she would find the means of paying the rent—which he raised. After a few weeks of weighing the question Anna came in one morning to tell us that she had placed the older child in a good boarding home and the only problem left was the baby one-and-one-half years old. Again Anna, after talking with Sister, went home to study her problems and at the end of the week she came to tell Sister that she had secured someone to take care of the baby. She was working in a war plant, and in addition had taken in three girls to board. In this way, she was off relief, and could see her way clear to pay her rent and for the child in the boarding home and the baby. Anna worked out her own problem with guidance and counseling from the Sister.

Racial Handicaps

c. Racial Handicaps—Today we are thinking more than ever of those whose skins are dark and their relationship to us. We have to face the fact squarely and realize that the day is coming when the negroes are going to ask for their rightful place. At the present time, the negro can receive employment because of the war industry. We are using him on our field of battle and in industry but after the war—what? Where will he go for work and how are we going to treat him?

Mary, a very fine looking colored woman (one as attractive as any white woman), worked in a factory. The head of the firm recognized her ability and when there was an opening in the office, he asked Mary to take the position. The other workers in the office resented a colored woman working with them and because of their resentment Mary had to go back to work in the factory. Her color kept her from having the position which she was capable of filling. Those of other races have handicaps which we must help them to overcome. As a Lutheran church, we are doing work among the colored, one deaconess is working with them helping them to overcome the handicap of race.

There are many other handicaps which hinder people from developing normally but it would take too long to discuss them here. In your groups you consider those who are handicapped and your opportunity of serving and helping them.

"Set your candle before the looking glass, said a dear, quaint old lady. Don't you know you get almost the light of two candles that way? This thought was carried out by a poor sewing woman, who had few pleasures to brighten her dull, gray life. But whenever she became the happy possessor of a flower she set it before her mirror, and thus her beauty-loving eyes had two flowers to enjoy. One woman, whose garden annually overflowed into all her neighbors', said, 'It is give or die.' Share the lovely flowers, let them carry their sweet messages into life's desert-shadowed places, and your own garden will smile in loveliness until frost comes to banish the outdoor beauty. Pleasures gratefully accepted from the Giver of all true pleasure and pleasures shared with others, are pleasures doubled. Can we not always set our candle before a looking glass?"—"Southern Cross," taken from "1001 Illustrations for Pulpit and Platform," Acquilla Webb.)

Young People's Topics For June

Theme For The Month: *The Holy Spirit*

June 6, 1943

Sunday after the Ascension

THE FLAME IN YOUR HEART

Acts 2:1-4

Rev. H. T. Lehmann, Winnipeg, Manitoba, Canada

When the Olympic games were held for the last time before the present war, a flaming torch was carried from Athens to the place where the games were being held by special relay runners. The flaming torch was symbolic of the connection which existed between the spirit and the ideals of the Olympic games of Greece and of the world today.

The flaming torch of faith, burning in your heart, is the link which connects you and every Christian with those cloven tongues like as of fire which appeared on the First Day of Pentecost.

But how did that flame of faith in the Crucified and Risen Saviour, even Jesus Christ, get into your heart? And if you haven't got it, how can you get it?

Enkindled by God's Spirit

That flame of faith is in your heart, enkindled by the Spirit of God. **You** didn't get it, if you have it. And if you haven't got it now, **you** can't get it. God has to put it there. It takes a match to light a fire, and it takes the Holy Spirit of God to light the flame of saving faith in Jesus Christ.

The disciples of Jesus, before the Day of Pentecost, sat behind locked doors. Secrecy marked their fellowship. Fear was in their hearts. They were like dead timber. But on the Day of Pentecost God set a match to that dead timber through the outpouring of the Holy Spirit. Barred doors burst wide open. Secrecy gave way to compelling testimony. There was a flame in their hearts; an active, living, mighty faith in Jesus Christ.

Since that day the Christian Church on earth possesses the Holy Spirit in His complete enkindling power.

But in and around that church there are countless youths without that flame in their hearts: faith in Jesus Christ. The greatest pathway in the world, the one leading from the house door to the church door, remains untrodden, grown over with weeds. The door to their hearts is locked fast. They are dead timber.

How can the flame come into their hearts? Through that same agency: the Holy Spirit. He enkindles the flame in the heart of every youth, who will not hinder it, through the power of the preaching of the Gospel and the Holy Sacraments of Baptism and the Lord's Supper. "By fire and by His sword will the Lord plead with all flesh," says Isaiah (66:15), and that sword and fire is God's Word. Through it alone, and through it assuredly, He will enkindle and nourish the flame in your heart. Think of that when you see the candles burning on the altar in your church next Sunday.

Creates a New Community

What will that flame in your heart, and in your heart—and in your heart, do? It will create a new community.

I am writing this out in the prairies of Western Canada. If you go up into our North Country, and set a match to our forests, interspersed by dry hay meadows and soggy muskegs, you're starting a bush fire. And if the wind happens to be blowing from the right direction, that little flame of the match will, within less than an hour, become a huge unquenchable bush fire.

That flame in your heart, if indeed it be not only a flickering flame, but rather a burning torch, will do exactly the same thing to your community which that little matchstick did to the bush; it will catch fire.

That community will catch fire by the witnessing of your words and works, your lip and life. It will really become a new community. Men and women will be different than they were before: fear is replaced by faith, worry by trust, cowardice by courage, blindness to God by sight, a troubled heart but a consoled conscience, peace-breakers will become peace-makers.

But here is one great difference between the flame in your heart which creates a new community and the match which sets the bush aflame. That bush fire will spread at a tremendous speed. But the creation of a new community is always a slow process. It doesn't happen overnight. That takes time and patience and perseverance. And then there is this other important difference. The flaming bush fire is destructive. The flame in your heart is constructive. That raging bush fire, when it approaches a village, can destroy a whole community. But that flame in your heart can make a whole community new. In order to do that you must be willing to pay the price.

Burns in Consuming Itself

And this is the price: the flame in your heart, in order to create a new community, in so doing, must consume itself.

Take the candle as an example. The candle, in order to shed light, must consume itself. There is no other alternative. If it would spare itself, it cannot fulfill its mission. Jesus consumed Himself in His Service to humanity. He regarded any alternative as the temptation of Satan. Thus He became the light of the world by consuming Himself. John the Baptist recognized this same principle when he said, "He (Jesus) must increase, but I must decrease." John knew that he must decrease, if he was to point men to the Lamb of God. Anything else would have been disobedience to His divine mission.

That holds true for all Christians today. Jesus put it this way: "He that loseth his life for My sake shall find it." The flame of faith in your heart can only then shine forth with radiant brilliance when it burns by consuming itself in loving service to Christ and your fellow-men.

June 13, 1943

Whitsunday

THE FRUIT OF THE SPIRIT

Galatians 5:22, 23

Rev. H. T. Lehmann, Winnipeg, Manitoba, Canada

Out in the garden there stands an apple tree. Its trunk is huge and bulky. It sinks its roots deeper into the ground year by year. The heavy, green foliage on its ever-widening branches is a delight to the eye. In the springtime its leafy green is fairly inundated by a sea of gorgeous blossoms. When fall comes its boughs are weighed down by its plentiful fruit. It is wonderful to have a joyous harvest like that.

That tree is a good tree. Jesus has likened the real Christian to such a good tree in His famous Sermon on the Mount. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits shall ye know them." (Matthew 7:17-20)

In Galatians 5:22, 23 the Apostle Paul describes the good fruit of a good tree. Such good fruits are virtues like love, joy, peace, long-suffering, gentleness, goodness, loyalty, meekness, self-restraint.

Not of Man But of God

Do we possess all these virtues? And if we do, do we possess them in their fullness? And how can we come into their possession? Where is their source?

The answer is: They are not of men but of God.

Certainly we find such virtues as gentleness, goodness, loyalty, meekness and self-restraint among men. The old Greeks were the champions of self-restraint. Seneca, a Roman poet and contemporary of Paul, consistently taught his disciples to strive for unshakable fortitude, health, freedom, harmony and beauty of personality. Another Roman contemporary of Paul admonished his countrymen to live lives of complete purity. Goethe, the greatest poet Germany has produced, sought to cultivate balance of temperament and beauty of soul and body. All these men, including Goethe, were non-Christians, yet they were champions of virtue.

Is it true, then, to say, that the virtues which Paul mentions are not fruits of the spirit of man but of the Spirit of God, and of God alone? Is it true to say that they are essentially Christian virtues?

We can put our thinking right when we adopt this scriptural principle: that which is good in the sight of man is not always good in the sight of God. And only that is good in the sight of God which is the fruit of faith in Jesus Christ. Only then are we capable of bringing forth the fruits of the Spirit, when we have been re-born and are daily converted by that Spirit. No matter then how imperfect your love to God and to man, no matter how dim your joy, or how wavering your loyalty—if you are a baptized and believing Christian, you are bringing forth the fruits of the Spirit of God.

We then want to agree on this point that the fruits of the Spirit are not nor cannot be of man, but are of God.

Not Slavery But Freedom

Let us once again think of that fruit tree out there in the orchard. It is a good tree. Because it is a good tree it is natural for it to bring forth good fruits. It is no particular strain or forced effort.

With the Christian who has been born again through the power of the Holy Spirit it is much the same way. He does not have to keep on prodding himself to "do good". Nor is it irksome, or difficult. His good works are not a strained effort. He brings forth good works as the fruit of the Spirit even before he becomes conscious of them. Love to God and man, joy, peace, long-suffering, patience, meekness, loyalty, goodness as fruits of the Spirit are spontaneous in his life. So you see, the Christian is not virtuous because he has to be, but because he cannot be otherwise. There you have the total difference between the slave and the free Christian. The slave is still under the law. He feels that he has to be virtuous. The free Christian is under the Gospel of Jesus Christ. He **wants** to be virtuous.

But let us put our ideas concerning Christian freedom right. As long as we are under the power of Satan and sin we are slaves. We are then bound to sin by fear. From the reign of Satan and sin Jesus Christ, the Son of God, has bought us free through His Holy and Precious Blood. We are now bound to Christ by faith. Christian freedom does not consist in doing what we want to do. It consists in wanting to do what God wants us to do. Our freedom is not a freedom from sin and from Christ. It is a freedom in Christ.

Under the floating banner of freedom in Christ we bring forth the fruits of the Spirit with joy and gladness.

Not Defeat But Victory

As long as we permit God through the Holy Spirit's power to bring forth the good fruit of love to Him and our fellowman, the fruit of joy in serving Him, we march on, not to defeat, but to victory. In fact, the victorious spirit in our hearts is the fruit of the Spirit of God in our lives.

Let's just be sure about this one thing in these days of crises in the lives of countless individuals and nations: no matter what happens, no one can rob us of the victory over our most ferocious foes, Satan, sin and death, which we have in Christ Jesus our Crucified, Risen, Ascended and Coming Lord. When you get right down to the rock-bottom of life, then it is this victory that matters most. Assured of that victory we shall bring forth victoriously the fruits of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, loyalty, meekness, self-restraint.

The majority of people about us are not daring to live this victorious life with these fruits of the Spirit. We who are so few in comparison sometimes think: "What's the use of it all? Where does it get me?" and "I'll just be left holding the bag anyway". That's the spirit of the defeatist. Defeatists aren't worth anything to anybody—not even the world, let alone to the Church of Christ. The Spirit of Christ constrains us to live the fruits of the Spirit. Let us not resist that constraint. Let us march forward victoriously under the banner of our Christ.

June 20, 1943
Trinity Sunday
LEADING INTO ALL TRUTH

John 16:7-14
Rev. H. T. Lehmann, Winnipeg, Manitoba, Canada

We are living in a day of leadership. Youth all over the world is rallying around persons who represent their cherished principles. In Russia it is Stalin. In Italy it is Mussolini. In Germany it is Hitler. In Britain it is Churchill. In the United States of America it is Roosevelt. In India it is Ghandi. Of course, this leadership has to do with what is thought to be truth in the realm of politics and economics.

But as Christian young people we are chiefly interested in religious truth. And we are interested particularly, not in political but rather in spiritual leadership. We are interested in spiritual leadership into Christian truth as those who possess the truth, not as those who seek the truth.

Spirit-Led

There is nothing hazy or mysterious about our being led into all truth. Our leader into truth is the Holy Spirit. He is not some divine energy. He is not some thing, but some one. He is a Person—the third Person of the Holy Trinity.

In order to follow the leadership of the Holy Spirit we need not grope in the dark. Nor do we have to sit in a meeting room—like the Quakers used to do—and wait for the Spirit to move us. And if He doesn't move some one of us, then we just go home without saying a word or having heard a word. There is nothing indefinite about the leadership of the Holy Spirit.

It is all just as personal as it is definite. The Holy Spirit leads us, if we do not resist, through His Holy Word, the Bible. There God's Spirit speaks to us in a language we can understand. He tells us things there which are the truth. In fact, in our Christian experience He leads us to experience much of that as true.

The leadership of the Holy Spirit becomes particularly personal in the Sacraments of Holy Baptism and the Lord's Supper. The Word of Truth in the Bible is proclaimed to all Christians in general. But in the Sacrament of Holy Baptism it has been applied personally to each one of us. From the time of Baptism on the Holy Spirit is going to assume leadership in your individual life. He continues this leadership throughout your life and mine through the Sacrament of the Lord's Supper. Time and again He assures the doubting mind and the callous heart that this is true, "Thy sins are forgiven thee".

Thus are we Spirit-led into the truth of our salvation.

Conscience-Guided

The Holy Spirit quickens conscience. Through His Word He puts the conviction into our hearts of that which is wrong and that which is right.

Have you ever sharpened a knife on a grindstone? Well, if you have, you will know that if you hold the edge of the knife to the grindstone in the right way, it becomes sharper and sharper with every turn of the stone. But the more you neglect to hold your knife to

the grindstone the more dull it becomes. Sometimes it becomes so dull that it becomes useless.

What I am driving at is this: Your conscience is the knife, the Holy Spirit's Word the grindstone. The more you hold the blade of your conscience to the grindstone of God's Word the more keen your conscience becomes. You become very sensitive to that which is right, and that which is wrong, that which is lie and that which is truth. Conversely, the more you keep your conscience away from the grindstone of the Spirit's Word the more dull it will become. It may become so dull, that your conscience will be worthless as a guide to truth.

Only a conscience quickened by the Holy Spirit's Word can lead us into truth. In that sense we are to be conscience-guided.

Compass-Bound

When Jesus departed from His disciples with His visible Presence they must have felt like a ship which is being pushed out into the ocean without a compass. But Jesus soon assuaged their fears. He gave them a compass to guide them in their travels over the ocean of life: His Holy Spirit.

A ship cannot reach port without a compass. A Christian will never reach His heavenly home without the Holy Spirit. It is the Holy Spirit who tells us whether our ship of life is off-course or on-course. The Holy Spirit through the Word always points due north. He tells us whether we are on the broad path of life ending in eternal death or whether we are on the narrow path of dying for Christ to live with Him forever.

The Holy Spirit is our only compass for life. For that reason we are compass-bound.

Wealth-Possessed

It was the first time you left your home to go to college, to learn a trade, to be in the armed forces, to work in the war industries. Your parents were a loss to you. You suddenly felt the poverty of life without them. For the first time your inability to manage your affairs of life was put to the test. Your ideas and ideals were tried. Your faith was challenged. But you came through all right, battle-scarred but stronger. Your feeling of poverty was turned to a consciousness of individual worth and wealth.

That's just about the experience of the disciples when Jesus was taken from them at the time of His crucifixion and then again at His Ascension. The absence of the visible Presence of Christ gave them a painful consciousness of their poverty. They felt like orphans. But Jesus knew what He was doing. The absence of His visible Presence was only apparent poverty. Through His going to the Father His disciples would receive the Holy Spirit, the Comforter. Jesus could not tell them all things just now. The work which He had begun was to be completed by the Holy Spirit. The Holy Spirit would lead the disciples into all truth. Thus their feelings of apprehension, anxiety, fear and poverty through the gift of the Holy Spirit gave way to feelings and experiences of wealth. Now they not only possessed a part of revealed truth. They possessed all truth.

June 27, 1943
First Sunday after Trinity
THE FIRST PROTESTANT DEACONESS

Romans 12:1-8
Sister Edna C. Hill, Brooklyn, New York

One day, about 1900 years ago, a group of young men were heatedly discussing what they thought was a most questionable thing which their leader had just done. Jesus had talked at length with a Samaritan woman and though he had won the woman and many of her townspeople to an acceptance of His gospel, all that His followers could think about was the customs and prejudices He had defied, the irregularity of what He had done and what they thought about it all. After such discussion had continued for a time, Jesus said to them: "Lift up your eyes unto the fields, that they are white unto the harvest"—paraphrased, why don't you forget your narrow, selfish and bigoted quibblings, see with clear eyes how great is the need simply crying to you on every hand and, instead of your constant reasonings and arguments, do something about it.

The Vast and Pressing Need

Through the years from that day to this the same situations have been repeated unnumbered times. Everywhere one may turn in the world there are deep and crying needs of every sort and even the followers of Jesus are so absorbed in their own selfish interests and prejudices, their own personal ideas of what should be done and how it should be done that they are unaware of the pressure of the needs about them and feel no obligation to help meet such needs.

But we rejoice that not all of the followers of Jesus are thus blind and untouched and inactive. Our present study sets before us two of His followers who were guided by the same Spirit as Jesus Himself exercised in the face of need.

The young pastor of Kaiserwerth, Germany, Rev. Theodore Fliedner, lived in such close fellowship with his Master as to be wholly directed by His Spirit. Hence, Pastor Fliedner was unable to get away from an overwhelming awareness of the awful needs around him or from his sense of personal obligation to do something himself to meet the needs. Forgetting or disregarding countless difficulties and questions which kept others from doing something to help, he began to take definite and practical steps to meet the situations. Through one of the first of these steps which he took, we are introduced to the individual who is now the object of our special study. Fliedner, in 1836, could no longer refrain from an effort to do something to meet the needs of the many sick people who had no one to care for them. With a strong faith that his efforts would be blest and prospered, he bought a property in Kaiserswerth and began the establishment of a hospital. But he was wholly convinced that there must be women to take care of the nursing and ministering to the sick who would come to this hospital. For many years he had been hearing of a work which had existed in the early church through which women, called deaconesses, rendered such services. Fliedner was so convinced of the importance of this work that he determined to revive it and make his

newly established institution a center for such deaconess service. He, therefore, sent out his call for young women to offer themselves for such service and Gertrude Reichert, the first Protestant deaconess, was the first one to answer his call.

The Spirit of Readiness and Devotion

Being the daughter of a Christian physician, Gertrude Reichert had for many years helped her father in the care of his patients. Being such a sincere Christian as to live in daily, close fellowship with her Lord and Master and be wholly influenced and guided by His Spirit, she was constantly busy in doing all she could to help the sick and poor of their little town. When Fliedner was trying to find women to help him in his new work, he was told of this young woman who both by her natural ability and spirit and by her rich experience seemed to be the very one he needed to take charge of his new work. After seeing her and telling her of his work she was persuaded to visit Kaiserswerth and see for herself the new work in its very beginnings. She was much impressed by the whole plan but was so retiring and humble, having so little confidence in her own ability, that she hesitated to respond to Fliedner's pleas to give herself for this service.

But her complete devotion to her Saviour resulted in her deep concern for the needy folk and then further impelled her to a readiness to give any ability or talent which she had, even though she deemed it small, and to trust her Lord to be able to use it for His own good ends. She therefore responded to Fliedner's plea and took charge of the new hospital and deaconess institution, thus becoming Sister Gertrude Reichert, the first Protestant Deaconess.

Results of Her Surrendered Life

We have followed in extremely condensed review the first steps of the program of sincere Christian service in which Gertrude Reichert figured so fruitfully. The center from which issued each advance in this inspiring life we are studying, is to be found in her complete devotion to Jesus Christ. Making close fellowship with Him the daily program of her life and devotion to His will and guiding the supreme objective of her life, she was thus guided by His Spirit to this service in which her life was a channel for such vast blessing to the world's suffering and needy ones. Thus we see a life devoted, surrendered and wholly placed in the hands of her Lord to use as He would. What were the results of such a life?

Starting with four patients in their first small hospital, within the first four years of her service one hundred and sixty sick folks had been ministered to. The hospital was steadily enlarged and others established so before Sister Gertrude's death many thousands of sick folks had been helped by her and her assistants. Considered not as so many impersonal cases but in terms of our own loved ones, sick and suffering who are ministered to and healed and restored to health. We realize the influence of such ministry and healing as it reaches out beyond the life of the sufferer to the many who are linked with them in associations of love and sympathy and interest. Multiply such results from only one indi-

vidual case by the vast number to whom such ministry was given through Sister Gertrude's life and we begin to gain a faint conception of the unlimited good which was accomplished through just this phase of her work.

But this is only part of the picture. In addition to her nursing, she also trained other deaconesses and before her death at least two thousand Sisters passed through her training school. Therefore, to adequately record the results of her life we must note the work of these two thousand other such consecrated workers.

But even this is not the end. It was not the need of the sick alone that pressed upon Fliedner's heart and as years passed and more deaconesses were trained, other institutions were established. Some cared for orphaned children, some for fallen women, some for feeble-minded and epileptics, others worked among prisoners. There were kindergartens, nurseries and various schools established until the vastness of the work that had flowed from that small beginning in Kaiserswerth baffles one's power to grasp.

Close fellowship with Jesus Christ—the transformation of life by such constant contact with Him—a vision of life and the word as He sees it—surrender of life to be used and the service of such a life blest and made effective by His Spirit. This is the amazing, inspiring process we follow in the life of Gertrude Reichert. From

the day when Jesus challenged His followers to lay aside their narrow, selfish interests and prejudices and be guided and used by His Spirit in the work that was pressing to be done, we follow the procession of those who have responded to His plea. We have followed Sister Gertrude Reichert as she looked upon the fields and have briefly noted the harvest gathered through her life of service as she responded with full surrender to the crying needs she saw and felt when she thus looked upon the fields through Jesus' eyes. Down through the years we divide those who have never felt the needs or rendered any service and many thousands who have spread comfort and healing and inspiration and love as she did.

But let us not stop in this review until each of us has recorded their own individual response to the needs of our day. With pressure of more intense and tragic need than ever before, Jesus' challenge rings more compelling and strong: "Look upon the fields! What are you going to do about it?" What are we answering? Are there any dead ends among us, conscious of no need, doing nothing? Who is feeling the pressure of some need, some situation and, spirit guided and spirit blest, doing all they can to help and thus being a spring of enlarging, increasing blessing as was our first Protestant Deaconess, Sister Gertrude Reichert.



News!

News!

LUTHER LEAGUE OF THE CENTRAL PENNSYLVANIA SYNOD

Harrisburg District

The Harrisburg District held a big convention in Bethlehem Lutheran Church in Harrisburg and held a candlelight installation for their newly-elected officers. About 200 delegates attended the afternoon and evening sessions of this 25th annual convention. Special speakers for the convention were Miss Christie Zimmerman, a Lutheran missionary who was in India for twelve years; Rev. Gerald G. Neely, pastor of Christ Lutheran Church, York; and Rev. W. Edward McHale, pastor of St. John's Lutheran Church, Steelton.

New Officers

The following officers were elected during the convention and installed during a candlelight installation: President, Vance R. Stouffer; First Vice-President, Mrs. Teletha Long; Second Vice-President, Harry Evelyn; Secretary, Miss Gladys Grundon; Treasurer, Miss Emma R. Heller; and Executive Secretary, Mrs. Mary H. Hammersla.

York District

Miss Helen Bupp, Publicity Secretary, reports that the York District held their annual Workers' Conference, Tuesday evening, March 23, at 7:30 P. M., in St. Paul's Lutheran Church, Rev. Chester Simonton, pastor. An open forum was held and a group of "experts", namely Rev. George Laird, Robert Menges, Evelyn Emig, Ruth Heckaman, Earl Bricker, and Lester Seiders handled questions and problems as presented by Luther Leaguers in the audience. This program was planned by a committee composed of Virginia Heiland, Chairman; Evelyn Emig, and Walter G. Eisenhart.

"Faith—Fun—Food"

"Of the Church, By the Church, For the Church," was the theme chosen for the devotional period of the "Faith, Fun, Food Rally", April 29, in St. Peter's Church, North York. The social and recreational portion of the meeting is in charge of the York District Social Secretary, Ruth Diller. The York District publication, "The Tele-Leaguer", to be distributed at this meeting, will contain advance information concerning the Fellowship Supper to be held in May and the Hillside Service in June. A portion of this edition will also be devoted to thoughts taken from letters received from Luther Leaguers from York District serving in the armed forces.

The committee arranging for the Fellowship Supper in May is Laura Wakley, Carl Smith, L. R. Hobaugh, and Helen Bupp.

"Of The Church, By The Church, For The Church" was the theme of the Faith, Fun and Food Conference of the York District Luther League held April 29th in St. Peter's Lutheran Church, York, of which Rev. H. O. Walker is pastor. This theme was developed in the worship service as each part of this Luther League motto was discussed by speakers representing a local League, the York District League and the Central Pennsylvania Luther League.

Following the devotional service an hour of fun and fellowship through recreation was conducted by the District Social Secretary, Ruth Diller.

The whole program was arranged by a committee of which Virginia Heiland, Educational Secretary, was chairman.

"Victorious Living Through Fellowship" is the theme chosen for the Fellowship Supper to be held May 18 in Christ Lutheran Church, York. Rev. H. Walter Webner, newly-elected pastor of Advent Lutheran Church, York, will be the speaker. Laura Wakley is chairman of the committee to complete plans for this activity.

The Annual Life Service Hillside Conference will be held June 10, on the lawn of Edgar Fahs Smith Junior High School, Texas Ave., York. The speaker will be Rev. Richard C. Wolf, Gettysburg, who is at present supply pastor of St. Paul's Church, Spring Grove.

York District Local Leagues "on the home front" are quite active. St. Peter's League of North York are publishing their own League paper to keep both young and old League-minded. They're also going to present a three-act comedy some time during June.

MAYNARD P. FUHRMAN

Publicity Chairman, Central Penna. Synod

NEW YORK STATE

In view of present travel conditions, it was felt desirable to move the State Convention from Utica to Rochester.

Yes, Leaguers, we still plan on holding our Anniversary Convention—celebrating 50 years of League work in New York State! Convention headquarters will be the Hotel Seneca, and registration begins at 4 P. M., Thursday afternoon, July 1st. Thursday evening a "Golden Anniversary Devotional Service" will be held, followed by a reception. Friday, July 2nd, we plan a day of business, and at 5:30 will close the convention with a devotional service and installation of officers.

—JULIENNE D. LEHMANN, Publicity Secretary

Financial Reports

SUSTAINING MEMBERSHIP FUND

January 1 to April 30, 1943

INDIA PROJECT

April 30, 1943

	Quota	Young People	Inter.
		Senior	
Northern California	\$48.00	\$38.35	
1—Southern California...	129.00	139.60	\$ 5.00
Columbia District	48.00		
Connecticut	137.00	114.51	
Florida	76.00	54.36	
Georgia-Alabama	165.00	119.09	
6—Illinois	417.00	501.32	
Indiana	201.00	102.00	
Iowa	265.00	125.00	
Kansas	201.00	123.25	
3—Kentucky-Tennessee ..	69.00	69.00	
5—Maryland	505.00	626.79	39.50
10—Michigan	131.00	139.26	
Midwest	140.00	70.90	
Minnesota	218.00	118.20	
7—Mississippi	23.00	23.00	
Montana	12.50	10.00	
Nebraska	158.00	73.46	
2—New Jersey	198.00	263.74	34.20
New York	1,006.00	754.13	
9—North Carolina	1,239.00	1,239.04	
8—Ohio	549.00	551.75	
Pacific Northwest	68.00	9.28	
Pennsylvania:			
Central Penna.	1,237.00	1,032.02	18.45
Ministerium	2,185.00	1,550.33	123.37
Pittsburgh	630.00	501.71	6.00
Rocky Mountain	56.00	21.08	
South Carolina	655.00	509.53	
Texas	120.00	55.86	5.00
Virginia	646.00	24.23	4.50
4—West Virginia	92.00	92.00	
Wisconsin	110.00	40.00	
Inter. Rally—Canada			19.42
Canada		187.18	
Penna. Alumni		5.55	
St. John's, Lipton, Sask...		6.50	
Frederick L. L., St. Thomas, V. I.		5.00	
L. L. of Puerto Rico		40.00	
Hays Lake, Manitoba ...		7.00	
		\$9,354.04	\$255.44

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1943 DUES

April 30, 1943

State	Billed	Paid
6—Northern California	\$26.25	\$26.25
Southern California	71.00	35.50
Columbia District	12.50	
Connecticut	44.50	
2—Florida	40.25	40.25
Georgia-Alabama	78.75	21.50
Illinois	312.50	
Indiana	152.50	
Iowa	92.75	46.37
Kansas	91.25	
1—Kentucky-Tennessee	49.25	49.25
Maryland	376.75	30.50
Michigan	60.00	38.50
Midwest	145.00	108.75
Minnesota	140.50	
Mississippi	18.75	
Montana	16.25	12.18
Nebraska	104.50	
3—New Jersey	132.00	132.00
New York	425.00	
North Carolina	760.25	380.12
Ohio	350.00	87.50
Pacific Northwest	33.50	16.76
Pennsylvania:		
Central Penna.	635.75	
Ministerium	1,218.50	249.22
Pittsburgh	491.75	
5—Rocky Mountain	31.75	31.75
South Carolina	392.25	233.22
Texas	74.00	
Virginia	321.75	80.43
4—West Virginia	66.75	66.75
Wisconsin	78.50	
Canada	212.50	
South Saskatchewan		4.00
	\$7,057.50	\$1,690.80

League	Quota	Total Paid	Loyalty	Cont.	Gift Alumni Mem'l
Northern California ..	\$15.00				
2—Southern California ..	50.00	\$51.00	\$10.00	\$26.00	\$15.00
Canada	120.00	70.00	35.00	5.00	30.00
Columbia District ...	25.00				
Connecticut	25.00	5.00	5.00		
Florida	25.00	5.00			5.00
1—Georgia-Alabama ..	45.00	55.15	38.15	2.00	15.00
Illinois	175.00	17.00	10.00	2.00	5.00
Indiana	85.00	6.00		1.00	5.00
Iowa	55.00	5.00	5.00		
Kansas	80.00	4.50		4.50	
Kentucky-Tennessee ..	30.00				
Maryland	215.00	63.00	40.00	13.00	10.00
Michigan	35.00	19.00		9.00	10.00
Midwest	80.00	7.00	5.00	2.00	
Minnesota	80.00	10.00		5.00	5.00
Mississippi	10.00				
Montana	10.00				
Nebraska	60.00	15.00	5.00	10.00	
New Jersey	75.00	26.00	15.00	6.00	5.00
New York	240.00	70.00	60.00	10.00	
North Carolina	425.00	155.00	97.00	33.00	25.00
Ohio	200.00	35.00	20.00		15.00
Pacific Northwest ...	20.00				
Pennsylvania:					
Central Penna.	360.00	152.01	25.00	98.00	29.01
Ministerium	655.00	199.50	45.00	87.00	67.50
Pittsburgh	275.00	9.00	5.00	4.00	
Rocky Mountain	20.00	5.00			5.00
South Carolina	220.00	32.00	12.00	10.00	10.00
Texas	45.00	8.00	5.00	3.00	
Virginia	180.00	10.00	10.00		
West Virginia	40.00				
Wisconsin	25.00	3.00		3.00	
Manitoba		2.00		2.00	
		\$1,039.16	\$447.15	\$335.50	\$256.51

SUSTAINING MEMBERSHIP FUND

April, 1943

NORTHERN CALIFORNIA

SOUTHERN CALIFORNIA, total 31

Trinity Luther League, Pasadena
 Mrs. Pat Haar
 Clarice Foster
 Dr. H. A. Anspach
 Joseph Yule
 Albert Anspach
 Alice Johnson
 Mrs. June Froelich
 Rev. Robert D. Kerstetter
 Mrs. Robert D. Kerstetter
 Luther Leaguers in the Service of Our Nation, by Southern California District Luther League

Marcus Lytle
 Bob Bates
 Earl Houser
 Earl Peterson
 Henry Kroft
 Don Williams
 Bill Schmidt
 Mrs. Ruth Inslee
 Miss Regina Ruth Inslee
 Major Robert R. Inslee
 J. R. Anderson

CANADA, total 15

J. F. Prueter
 Elmer Thorman
 Boys in the Service, By St. Peter's Luther League, Preston
 Rev. W. H. Knauff
 Leonard Krueger, Memorialized by St. James Luther League, Hespeler
 Rev. Carl Ludolph, Memorialized by Paul Ludolph, Kitchener Senior Group, St. James Luther League, New Dundee

COLUMBIA DISTRICT

CONNECTICUT, total 1

St. Paul's Luther League, Bridgeport

FLORIDA, total 1

GEORGIA-ALABAMA, total 9

Georgia-Alabama Synodical Luther League
 Resurrection Luther League, Augusta

ILLINOIS, total 3

Marcena Kraemer
Louis F. Mueller, Memorialized by St. Paul's Luther League,
Wheaton

INDIANA, total 2

Flight Officer Harry Gayle Smith, Memorialized by St. John's
Luther League, Napoleon

IOWA, total 1**KANSAS, total 1****KENTUCKY-TENNESSEE****MARYLAND, total 21**

Young People's Group, Luther Place Memorial Luther League,
Washington
E. Margaret Tripp

MICHIGAN, total 10

Ruth Schaeffer
Robert Krasa, by Detroit District Luther League

MIDWEST, total 3

Emmelene Zessin
Kenneth Jacobsen

MINNESOTA, total 5

Katherine Ringham

MISSISSIPPI**MONTANA****NEBRASKA, total 10**

Lawrence R. Hillen
Shirley Gilstad
James Sievers
Rev. W. S. Livers
Nancy Frank
Beth Snyder
Arthur Weber
Arthur Hoessel
Emma DeBuhr

NEW JERSEY, total 10

Edith Sjaugen
Laura L. Vroom

NEW YORK, total 17

Donald F. Bautz
S. Frederick Telleen

NORTH CAROLINA, total 56

Young People's Group, St. Peter's Luther League, Salisbury

OHIO, total 6**PACIFIC NORTHWEST****PENNSYLVANIA:****Central Pennsylvania, total 102**

Elsie Spinner
Roy L. Miller
J. N. Kinnard
Luther Leaguers in the Service, By Philadelphia District
Luther League
St. Paul's Luther League, Glenside, By Live Wire
Dinner Committee
Elmeda Walton
Corporal Wm. Ritter
Genevieve Smith
Craig Esterly
Oscar L. Lingle
Grace Luther League, Camden
A. Constance Strandwitz
Joseph S. Lewis
Mrs. James O. Hawkins
James O. Hawkins
Donald Senft
Beatrice Schrum
Dorcas R. Miller
Gordon Campbell
Ruth Staley
June Bates
Immanuel Luther League, Norwood
Rev. Milton A. Stine, D.D., Memorialized by
Dr. Chas. M. A. Stine

Ministerium, total 102

Luther Leaguers in the Service, By Philadelphia Conference
Luther League
Phyllis Young
Raymond Hoffert
Marion Wack
Richard Groeger
Chaplain Israel S. Yost
Rev. G. Franklin Gehr
Pvt. Harold R. Ziegenfuss
Miriam Strawsnyder, Memorialized by Salem Luther League,
Bethlehem

Pvt. Harold R. Ziegenfuss, By Salem Luther League,
Bethlehem

Christ Luther League, Hazleton
Our Luther Leaguers in the Service, By St. Mark's Luther
League, Bellefonte

Earle Hoffman

Martha F. Mittsifer

Dr. Franklin K. Fretz, Memorialized by Young People's Group,
St. John's Luther League, Easton

Incarnation Luther League, Philadelphia

Senior Group, St. John's Luther League, Boyertown

Pittsburgh, total 5

Mildred Gergenske

ROCKY MOUNTAIN, total 1**SOUTH CAROLINA, total 14****TEXAS, total 4**

Bernice Pantel
Eunice Billo

VIRGINIA, total 2

Trinity Luther League, Newport News

WEST VIRGINIA**WISCONSIN, total 3**

Keith H. Wehrley
Florence Schmidt
Rev. Albert E. Bircg

MANITOBA, total 2

Mrs. Martha L. Blackwell

★ ★ ★

CORRECTION

Gift Membership which was listed incorrectly in March issue of
the Luther League Review from Ascension Luther League, Lan-
caster, Pa., should be as follows:

Pvt. Thomas Mull, by Ascension Luther League, Lancaster, Pa.

★ ★ ★

**Memorialized in Sustaining Membership Fund****Leonard Krueger**

Memorialized by St. James Luther League,
Hespeler, Ontario, Canada

Rev. Carl Ludolph

Memorialized by Paul Ludolph, Kitchener, Ontario, Canada

Louis F. Mueller

Memorialized by St. Paul's Luther League, Wheaton, Illinois

Flight Officer Harry Gayle Smith

Memorialized by St. John's Luther League, Napoleon, Indiana

Rev. Milton A. Stine, D.D.

Memorialized by Dr. Chas. M. A. Stine, Wilmington, Delaware

Dr. Franklin K. Fretz

Memorialized by Young People's Group, St. John's Luther
League, Easton, Pennsylvania

★ ★ ★

MY MOTHER'S HANDS

By ELLA WATERBURY GARDNER

*My mother's hands are things that I
Cannot forget though I should try,
So full of strength, of love, of toil,
Too lovely far to ever spoil—
An artist's slim and tap'ring hand—
And yet they met the day's demand;
Brown and cracked and warped were they
In doing things the livelong day.
Her children were her works of art;
The raising them took hand and heart:
So said she with contented smile.
I pray her work was worth her while.*

THE LOST DOLLAR

(Continued from Page 17)

Bert sprang up and hurried around the corner of the house, then slipped in the back door and on up-stairs to his own room. He smoothed the dollar bill out again and put it between the pages of a book he had been reading, but, someway, he did not seem to care about rushing down to a near-by shop to buy the mitt he had looked longingly at every day for a week.

Hanging over Bert's desk was a very fine picture of his grandfather, together with several medals won for bravery during the Civil War. He had been a captain in the army at Gettysburg. Bert had been named for him, Albert R. Cline. As far back as he could remember, he had begged his father to tell him again and again the stories of those trying years and the experiences of bravery and hardships of his grandfather. And now, the kind blue eyes seemed to be looking right at Bert, and the voice that had encouraged and led his soldiers on to victory was saying:

"Don't keep it, Bert; there is only one right way, and that is the honest way. It belongs to someone else, and you do not want anything unless it is your own."

Bert looked back at the pictured eyes, and before he knew it he answered aloud: "All right, sir, I won't."

Then, catching up the dollar bill, he rushed downstairs, calling as he went: "Mother, I heard Mrs. Wells telephoning you about losing some money. I found a dollar bill in the driveway. Shall I take it over to her right away?"

He did not stop to explain when he had found it, and mother did not ask. She only called to him from the kitchen: "I'm so glad you found it, Bert; she had just collected \$10 to send some sick girl she knows to the mountains for a week, so hurry and tell her, she is so worried about it."

Hopping over the back fence, and sprinting across some vacant lots, he was soon telling Mrs. Wells about the lost dollar. After she had thanked him, she laughed and said, "I've always heard that one good turn deserves another, so won't you come down in the basement and help me carry up some baskets of Harold's junk? I am cleaning up his den. You know he will be home tomorrow, and I'm going to ask the Salvation Army to come and get a lot of things that he will never miss."

Bert followed her downstairs, and there right on top of one of the baskets was a ball and a mitt. It looked almost new and just his size.

"If you see anything there that you want, Bert, just help yourself. Maybe you would like that baseball and mitt. Harold was just about your size when we got it for him. He never used it much, and I know he would like you to have it."

"Oh, Mrs. Wells, it's just what I want more than anything, and it's just the size!" Bert exclaimed as he slipped his hand in it. The baskets were soon carried out, and Bert was hurrying back. Catching sight of Billy Banks, his chum and captain of the ball team, he called to him across the alley fence:

"Hello, Billy, see my new mitt. I guess I'll be all right with the gang now. I'll be over after a while."

—Exchange

TWO MOTHERS

By SEGIE STONE THOMPSON

*Mary, at home with John, away from throngs,
Ministered to with loving, kindly hands,
Thought back to Bethlehem and angel songs,
To gifts of Wise-men from Far Eastern lands.*

*She thought of mighty works and wondrous deeds,
Of miracles performed by Him, her Son;
How He healed sick bodies and met soul needs,
Then went to God, His work on earth well done.
And, strangely comforted, she ceased to weep,
And, spent and weary, finally fell asleep,*

*While in a bare, forlorn, unlovely place,
Another mother, desolate, alone,
Bowed down her head, lest she should see the face
And lifeless form of her beloved son
Hanging from the bough above, from the tree
Where he had brought his own life to an end,
Soul wracked in sorest shame and agony,
Because he had betrayed the Christ, his Friend.
All night she sorely grieved and wept, alone,
"How could I thus have failed you so, my son?"*

★ ★ ★

"The world is still imperfect, but the Vision remains: the vision of a world ruled by love and justice, where man loves God with all his heart and soul and his neighbors as himself."—Morton.

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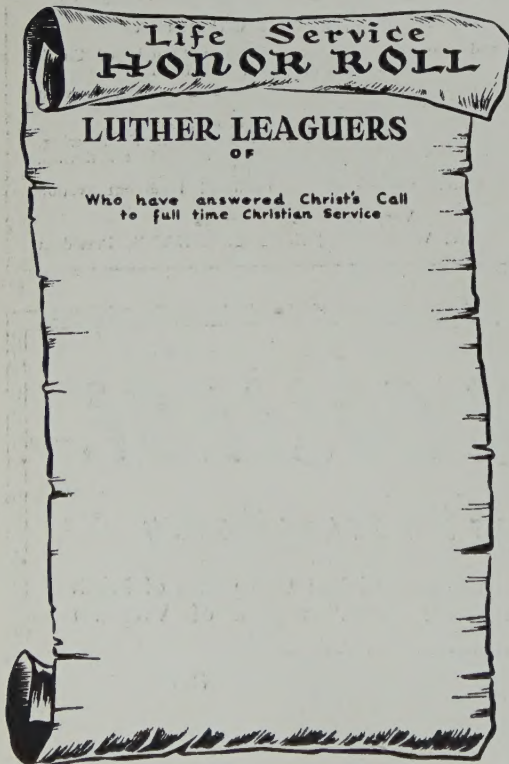
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